

The Life of Muhammad



by Imām Yahyā bin Sharaf al-Nawawī

Valuable notes by
Khālid bin ‘Abdu'l Rahmān ash-Shāyi'

Translated from the original Arabic by Abū Rumaysah

Abū Hurayrah (*radiyAllāhu 'anhu*) said,
“The Messenger of Allāh (ﷺ) left the
world without ever eating his fill...”

[Bukhārī [no.5428] and Muslim [no. 2426]]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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THE AUTHOR

Imām Yahyā bin Sharaf al-Nawawī

His Name

He is Yahyā bin Sharaf bin Murri bin Ḥasan bin Ḥusayn bin Muḥammad bin Jum‘ah bin Ḥizām, Abū Zakariyyah an-Nawawī ad-Dimashqī, ash-Shāfi‘ī. He came from Nawā, located on the Horan plain of southern Syria, and hence his attribution, an-Nawawī.

His Birth

He was born in the year 631H and his father, himself known for his piety and religiosity, undertook the duty of raising him. He memorised the Qur’ān before puberty and after this, at the age of nineteen, his father took him to Damascus and he studied under its scholars.

He was renowned for his great piety, penitence, austerity and

fear of Allāh. The scholar of ḥadīth, Abū al-‘Abbās bin Farh said, ‘Shaykh Muhiyyu-d-Dīn - i.e. an-Nawawī - attained three levels. If a person had attained any one of these [as he did], camels would be prepared in order to travel to him from all corners of the earth. They are:

- 1) Knowledge and acting by it.
- 2) Asceticism in all of its forms.
- 3) Enjoining the good and forbidding the evil.’

His Teachers

He studied under many scholars, from amongst whom were:

- Abū Ishāq al-Maghribī,
- ‘Abdu-r-Rahmān ibn Qudāmah al-Maqdisī,
- Jamāl ad-Dīn bin as-Ṣayrafī,
- Abū Ishāq Ibrāhīm bin ‘Isā al-Murādī,
- Taqī ud-Dīn bin Abī al-Yusr and
- Zayn ad-Dīn bin ‘Abdu-d-Da’im.

He was devoted to his studies and at one time he would attend twelve lectures a day on topics such as Arabic language, ḥadīth, *fiqh* and *usūl*, acquiring an expertise in all of them. At the age of twenty-four, in 655H, he began teaching at the Ashrafiyyah school, Damascus. The pursuit of knowledge dominated his entire life and he would only sleep when he had no other recourse but to sleep. He said about himself, ‘I went two years without lying on the ground to sleep on my side.’ According to adh-Dhababī, Imām Nawawī’s concentration and absorption in academic love gained proverbial fame.

His Students

He had a number of students from amongst whom were:

- Shihāb ad-Dīn al-Arbadī,
- ‘Alā’ ad-Dīn al-‘Atṭar,
- Ibn Abū al-Fath,
- Jamāl ad-Dīn al-Mizzī

His Writing

He authored many valuable books, in a variety of different sciences that gained acceptance throughout the Muslim world and were sought after by all. Examples of these are:

- *Riyād as-Salibīn*,
- *Sharḥ Ṣabīḥ Muslim*,
- *al-Arba‘in*,
- *al-Irshād*,
- *al-Majmū‘*
- *Sharḥ al-Muhādhhab*,
- *Rawḍah at-Talibīn*,
- *al-Adhkār*.

His Death

He, may Allāh have mercy upon him, died after returning from Damascus to Nawā, on the night of Wednesday the 24th of Rajab, 676H, at around the age of forty-five.

THE TEXT

With the Name of Allāh, the All-Merciful, the Most Merciful

The Imām Abū Zakariyyah Yahyā bin Sharaf al-Nawawī al-Dimashqī, may Allāh have mercy upon him, said:¹

His (ﷺ) Lineage

He (ﷺ) is: Muḥammad, the Messenger of Allāh (ﷺ), ibn ‘Abdullāh bin ‘Abdu-l-Muṭtalib bin Hāshim bin ‘Abd-Manāf bin Quṣayy bin Kilāb bin Murrah bin Ka‘b bin Lu’ayy bin Ghālib bin

¹ [T] This treatise has been extracted from al-Nawawī's introduction to his *Tahdīb al-Asmā' wa-l-Lughāt*. Many valuable notes have been added to it by Shaykh Khālid bin ‘Abdu-r-Rahmān ash-Shāyi'. These have been included in this translation, sometimes translated verbatim and sometimes summarised.

For the interested reader, who wishes to know more about the Messenger of Allāh (ﷺ), we would recommend three works:

- 1) The Noble Life of the Prophet (ﷺ) by Dr. Alī Muhammād al-Sallaabee [trans. Faisal Shafeeq, Dar us-Salam, 2005] - for a detailed analysis of the life the Prophet (ﷺ).
- 2) The Sealed Nectar - Mubārakpūrī - for a comprehensive overview of the life of the Prophet (ﷺ). [Dar us-Salam, 1996]
- 3) The Biography of the Prophet (ﷺ) - Abdullāh ibn al-Shaykh Muhammād ibn Abdūl Wahāb [trans. Sameh Strauch, Dar us-Salam, 2006].

Fîr bin Mâlik bin an-Nâdîr ibn Kinânah bin Khuzaymah bin Mudrikah bin Ilyâs bin Muðar bin Nizâr bin Ma'add bin 'Adnân.²

The nation is agreed as to his lineage to this point, after this however they differed greatly concerning his lineage to Adam ('alayhi as-salâm). The scholars have mentioned that there is nothing authentic concerning this portion of the lineage that can be depended upon.

His (ﷺ) Names and Agnomens

The famous agnomen (*kunyâ*) of the Prophet (ﷺ) was Abû al-Qâsim³ and Jibrîl ('alayhi as-salâm) gave him the agnomen, Abû Ibrâhîm.⁴

The Messenger of Allâh (ﷺ) has many names.⁵ The Imâm and Hâfiż, Abû al-Qâsim 'Alî bin al-Hasan bin Hibatu-Allâh bin 'Abdullâh ash-Shâfi'i ad-Dimashqî, famously known as ibn 'Asâkir

² This is the amount that al-Bukhârî sufficed with in mentioning in his *şâhîh*.

Refer to: *al-Fath* [7/162] and *Zâd al-Mâ'âd* [1/71]. Ibn Hâjr has discussed this issue in *Fath* [6/538-539].

³ Adh-Dhababî, *Târikh al-Islâm* [p. 33] said, 'it is reported by multiple and consecutive (*mutawâti'r*) narration that his agnomen was Abû al-Qâsim.'

⁴ Refer to: ibn 'Asâkir, *Tahdhîb Târikh Dimashq* [1/278]. He said therein, 'this is reported by ad-Dârimî and al-Bayaqî from Anas (*radîy Allâhu 'anhu*). However its isnâd contains ibn Lahî'ah about whom adh-Dhababî, *Târikh al-Islâm* [p. 34] said, '*da'if*'.

I say: It is also reported by al-Hâkim [2/604] and his isnâd also contains ibn Lahî'ah.

⁵ Al-Qastalânî, *Mawâhib al-Laduniyyah* [2/11], said, 'a thing having many names is indicative of its nobility and excellence.'

- may Allāh have mercy upon him, devoted a specific chapter to them in his *Tārikh Dimashk*.⁶ In this chapter he mentioned many names, some of which are mentioned in the Two Ṣahīhs and the remainder in other [books of ḥadīth].

From amongst these names are: Muḥammad, Aḥmad, *al-Hāshir* (the Gatherer), *al-Āqib* (the Ultimate), *al-Muqaffi* (the Tracker), *al-Māhi* (the Effacer), *Khatimu-n-Nabiyyīn* (the Seal of the Prophets), *Nabiyyu-r-Raḥmah* (the Prophet of Mercy), *Nabiyyu-l-Malḥamah* (the Prophet of Slaughter) - in one report: *Nabiyyu-l-Malāḥim* (the Prophet of Massacres), *Nabiyyu-t-Tawbah* (the Prophet of Mercy), *al-Fātiḥ* (the Conqueror), *Taḥā*, *Yāsīn* and *‘Abdullāh* (the Servant of Allāh).⁷

The Imām and Hāfiẓ, Abū Bakr Aḥmad bin al-Ḥusayn bin ‘Alī al-Bayhaqī, may Allāh have mercy upon him, said, ‘some scholars added to this by saying: in the Qur’ān, He, Mighty and Magnifi-

⁶ Refer to *Tahdbib Tārikh Dimashq* [1/274].

⁷ Some of the aforementioned are names and others are titles or descriptions. All of them are proven by authentic narrations except for *al-Fātiḥ*, *Taḥā* and *Yāsīn*. It is not established that these are included amongst the names of the Prophet (ﷺ).

With regards *al-Fātiḥ*, adh-Dhababī said in the section on *Sirāb* in his *Tārikh Islām* [p. 33] that it is reported via a weak isnād from Abū at-Tufail.

With regards *Taḥā*, it is reported from ibn ‘Abbās via the route of al-Kalbī who is matrūk. It is established from ibn ‘Abbās that the meaning of *Taḥā* is the call, ‘O person!’ in the language of the Nabateans [ancient Aran kingdom in SW Asia, now in West Jordan]. This is the opinion that was preferred by the Imām of the Qur’ānic commentators, ibn Jarīr at-Ṭabarī, may Allāh have mercy upon him, as per his *Tafsīr* [16/136].

With regards *Yāsīn* (and likewise *Ta Ha*), it is not authentically reported that they are included amongst his (ﷺ) names, rather they are names of two chapters of the Qur’ān and in this respect are like [the chapters] *Ṣād* and *Nūn*.

THE LIFE OF MUHAMMAD (ﷺ)

cent, called him *Rasūl* (Messenger), *Nabī* (Prophet), *Ummī* (Unlettered), *Shāhid* (Witness), *Mubashshir* (Bearer of glad-tidings), *Nadhir* (Warner), a caller to Allāh with His permission and a *Sirāj Munīr* (illuminating torch [of light]), *Ra'ūf* (Kind), *Rahīm* (Merciful) and *Mudhakkir* (Admonisher). He also appointed him as a mercy, blessing and a guide - (ﷺ).⁸

Ibn 'Abbās (*radiy Allāhu 'anhu*) reports that the Messenger of Allāh (ﷺ) said,

إِسْمِي فِي الْقُرْآنِ مُحَمَّدٌ، وَفِي الْإِنْجِيلِ أَحْمَدٌ، وَفِي التَّوْرَاةِ
أَحْيَىٰ، وَإِنَّمَا سَمِيتُ أَحْيَىٰ لِأَنِّي أَحْيِي عَنْ أُمَّتِي نَارَ جَهَنَّمَ.

My name in the Qur'aan is Muhammed, in the Injil it is Ahmād and in the Torah it is Uhīd. I was called Uhīd because I direct my nation away from the Fire of Hell.⁹

I say: some of these aforementioned names are actually attributes or descriptions [of the Prophet (ﷺ)] and metaphorically referred to as his names.

The Imām and Ḥāfiẓ, Qādī Abū Bakr bin al-'Arabī al-Mālikī said in his book, *al-Abwādhī fī Sharḥ at-Tirmidhī*,¹⁰ 'some of the Ṣufis

⁸ Refer to al-Bayhaqī, *Dalā'il an-Nubuwwah* [1/160].

⁹ Reported by ibn 'Adī as mentioned in *Tahdhīb Tārikh Dimashq* [1/275]. Its isnād contains Ishāq bin Bishr and he is a *khabdbhāb* and *matrūk*. Refer to adh-Dhahabī, *Mizān al-I'tidāl* [1/184].

Therefore this ḥadīth cannot be used to affirm the name Uhīd. As for the other two, Muhammed and Ahmād, they are well established by the Qur'aan itself.

¹⁰ 10/280-287.

said: Allāh, the Mighty and Magnificent, has one thousand names and the Prophet (ﷺ) has one thousand names.¹¹

Ibn al-‘Arabī continued by saying, ‘as for the Names of Allāh, Mighty and Magnificent, then this number is insignificant [as compared to what they really are]. As for the names of the Prophet (ﷺ) then I have counted only those names that are clearly mentioned in the form of obvious names and I have so far collected a total of sixty four names.’ Then he mentioned them in detail, commenting upon their meanings comprehensively and in an excellent fashion. Then he said, ‘and he has additional names, other than these.’

His (ﷺ) Mother

His mother was Āminah bint Wahb bin ‘Abd-Manāf bin Zuhrah bin Kilāb bin Murrah bin Ka'b bin Lu'ayy bin Ghālib.

¹¹ With regards their confining the names of Allāh, Mighty and Magnificent, to one thousand then this contradicts the authentic ḥadīth, ‘I ask you by every name You have named Yourself with, or revealed in Your Book, or taught to one of Your creation, or kept to Yourself in the knowledge of the unseen which is with You...’.

Reported by Ahmād [1/391, 452], ibn Ḥibbān [no. 2372] and al-Ḥākim [1/509].

This ḥadīth proves that Allāh has Names that he has kept to Himself in His, Glorious is He, Knowledge.

With regards their saying that the Prophet (ﷺ) has one thousand names then the response to this is that he (ﷺ) has every beautiful name and noble characteristic, however what the Ṣufis mention has no evidence to support it and actually emanates from their conjectures, their going to extremes with regards the Prophet (ﷺ) and their raising him above his station. The Prophet (ﷺ) severely warned us against this.

His (ﷺ) Birth

The Messenger of Allāh (ﷺ) was born in the Year of the Elephant. It is also postulated that he was born thirty years after it. Al-Hākim, Abū Ahmad said, ‘it is postulated that he was born forty years after it or ten years after it,’ as reported by al-Hāfiẓ Abū al-Qāsim bin ‘Asākir in *Tārīkh Dimashk*.

The correct and famous opinion is that he was born in the Year of the Elephant. Ibrāhīm bin al-Mundhir al-Ḥizāmī - the Shaykh of Bukhārī, Khalīfah bin Khayyāt and others quoted a consensus concerning this.

They have agreed that he was born on a Monday in the month of Rabi‘ al-Awwal.¹²

They differed as whether the date was the 2nd, the 8th, the 10th or the 12th of that month. These dates quoted reflect the four famous opinions.¹³

His (ﷺ) Death

He (ﷺ) passed away during the forenoon of Monday,¹⁴ after

¹² Muslim [2/820] reports that the Messenger of Allāh (ﷺ) was asked about fasting on Mondays to which he replied, ‘that was the day in which I was born and that was the day that revelation [first] came to me.’

¹³ There is a great deal of difference concerning this. It is not possible to determine the correctness of any one opinion with certainty as they all have their proponents from amongst the scholars.

¹⁴ Some of the scholars were of the opinion that he (ﷺ) died after the sun had

twelve nights had passed of Rabi' al-Awwal, in the year 11 after the Hijrah.¹⁵ The [Islāmic] calendar commences from the date of the Hijrah as has been previously mentioned.¹⁶

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begun to decline on that day, taking to the literal sense of the ḥadīth of Anas bin Mālik, reported by Bukhārī [no. 4448]. It is mentioned in this ḥadīth that 'he passed away towards the end of that day.' Others said that he died during the forenoon.

Al-Ḥāfiẓ ibn Ḥajar, *Fath* [8/143] reconciled the two opinions by saying, 'he passed away at the point when the sun had begun to decline, this is time when the forenoon is at its hottest and is also the beginning of the end of the day i.e. the second half of the day has commenced.'

¹⁵ The scholars are agreed that the Prophet (ﷺ) passed away in 11H, they have agreed that he passed away in the month of Rabi' al-Awwal and that it was on a Monday, this agreement almost reaching the point of consensus. However the scholars have differed as to the date that he passed away, giving the following dates, the 1st, 2nd, 8th, 12th, 13th and others. The most convincing opinions that I have come across are three:

1. The 2nd. This is the opinion of al-Ḥāfiẓ ibn Ḥajar and others.
2. The 12th. This is the opinion of the majority.
3. The 13th. This was the opinion of some of the scholars and indicated to by more than one person of knowledge.

Refer to: *Fathu-l-Bārī* [1/129-130]; *al-Bidāyah wa-n-Nihāyah* [5/275-277]; *adh-Dhahabī*, *as-Sirah* [p. 568]; *Tabaqat ibn Sa'd* [2/272-274]; *Tārikh at-Tabarī* [3/232]; *Latā'if al-Ma'rīf* [p. 113].

¹⁶ i.e in *Tabdhīb al-Asmā' wa-Lughāt*, the source of this book.

Al-Ḥāfiẓ ibn Ḥajar, *Fath* [7/267-269] said, 'some said that it was possible to commence the calendar from four points: 1) His birth. 2) The date of his being commission as a Prophet. 3) The date of his Hijrah. 4). The date of his passing away.

Commencing it from the date of the Hijrah is what they came to determine as being the strongest course. This is because there is a difference as to what year he was born and what year he was commissioned. As for the date of his death, they preferred not to use it due to the feeling of distress that comes

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His (ﷺ) Burial Age

He was buried on Tuesday, when the sun had begun to decline. It is also postulated that he was buried on the night of Wednesday.¹⁷

When he (ﷺ) passed away, he was sixty-three years old. It is also postulated that he was sixty-five or sixty. However the first opinion is most correct and all three opinions have been mentioned in the *Ṣahīh*.¹⁸

The scholars have reconciled these ages by saying: those who mentioned sixty did not include additional number, those who

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about through mentioning his passing away. They commenced the calendar at Muḥarram instead of Rabi‘ al-Awwal because the resolution to perform the Hijrah occurred in Muḥarram. This is because the pledge of allegiance had taken place during Dhu-l-Hijjah which was the starting point of the Hijrah, and the new moon that was born after that was the moon of Muḥarram, hence it was befitting that this be made the beginning of the calendar. This is the strongest reasoning that I have found with regards to commencing the calendar from Muḥarram.

It is well known that the person to initiate the calendar in this way was ‘Umar bin al-Khaṭṭāb (*radiy Allāhu ‘anhu*). It is also said that it was Ya’lā bin Umayyah in Yemen.’

¹⁷ Al-Ḥāfiẓ ibn Kathir, *al-Bidāyah wa-n-Nihāyah* [5/291] said, ‘the correct opinion is that he remained unburied the whole of Monday, Tuesday and was buried on the night of Wednesday.... His burial occurred on the night of Wednesday, and this is the opinion that has been textually reported from more than one Imām, both the earlier and later.’

It was this opinion that Khalifah Khayyāt, *Tārīkh* [p. 94] declared with certainty.

¹⁸ Bukhārī [no.’s 3536, 4466] and Muslim [no.’s 2347-2349].

mentioned sixty-five included the year of his birth and death, those who mentioned sixty-three did not.

The correct opinion is sixty-three years and this is also the correct opinion concerning the age of Abū Bakr,¹⁹ ‘Umar,²⁰ ‘Alī²¹ and ‘Ā’ishah²² (*radiy Allāhu ‘anhum*), when they passed away.

Al-Hākim, Abū Ahmād - the Shaykh of al-Hākim, Abū ‘Abdullāh, said, ‘it is said that the Prophet (ﷺ) was born on Monday, he was commissioned as a Prophet on Monday, he migrated from Makkah on Monday, he entered Madīnah on Monday and he passed away on Monday.’²³

It is reported that he (ﷺ) was born circumcised, with the umbilical cord already cut.²⁴

¹⁹ Muslim [no. 2348].

²⁰ ibid.

²¹ Refer to: adh-Dhahabī, *Tārikh al-Islām* [p. 652].

²² Refer to: adh-Dhahabī, *Siyar* [2/193].

²³ This is reported from ibn ‘Abbās as in Ahmad [1/277] and *Dalā'il an-Nubuwwah* [7/233].

²⁴ This is reported in a ḥadīth that is not authentic and included by ibn al-Jawzī in *al-Mawdū’at*. [Even if it were true] then this is not considered to be from those matter unique to him because historically many people have been born circumcised as mentioned by Imām ibn al-Qayyim. He also mentioned a second opinion on this stating that he (ﷺ) was circumcised on the day that the Angels split open his breast while he was being breastfed by Ḥalimah. He then mentioned a third opinion stating that his grandfather, ‘Abdu-l-Muttalib, cir-

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The Messenger of Allāh (ﷺ) was shrouded, being wrapped in three white sheets, none of them being a shirt or turban as is established in the Two Ṣahīhs.²⁵

Al-Hākim, Abū Ahmad said, ‘when the Messenger of Allāh (ﷺ) was wrapped in his burial sheets, he was placed on his bed at the edge of his grave. Then the people entered, group after group, praying [the funeral prayer upon him] with none of them leading.’²⁶ The first to pray upon him was al-‘Abbās, then Banū Hāshim, then the *Muhājirūn*, then the *Anṣār*, then everybody else. When the men had finished, the children entered and after them, the women. Then he (ﷺ) was buried and al-‘Abbās, ‘Alī, al-Fadl and Qutham - the two sons of al-‘Abbās, and Shuqrān lowered him in his grave. It is also said that Usāmah bin Zayd and Aws bin *Khawla*²⁷ were amongst them.’

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circumcised him on his seventh day, prepared a feast on this occasion and named him Muḥammad. This third opinion has been reported from ibn ‘Abbās and adh-Dhahabī inclined towards it in *as-Sīrah an-Nabawiyah* [p. 28].

Refer to: *at-Tabaqāt al-Kubrā* [1/103]; ibn Kathīr, *as-Sīrah* [1/210]; ibn al-Qayyim, *Zād al-Ma’ād* [1/81] and *Tuhafatu-l-Mawdūd* [pp. 121-125].

²⁵ Bukhārī [no.’s 1264, 1271-1273, 1387] and Muslim [no. 941].

²⁶ Al-Hāfiẓ ibn Kathīr, *al-Bidāyah wa-n-Nihāyah* [5/286], said, ‘the fact that they prayed individually over him, with none of them leading, is a matter that is agreed upon, there is no difference concerning this. However there is a difference as to why this was so...’

Ash-Shāfi’ī, *al-Umm* [1/244] said, ‘they prayed over him individually, one after another, due to the great respect accorded him and due to their ardent desire that none act as Imām over him in the prayer.’

²⁷ Al-Hāfiẓ ibn Ḥajar, *al-Isābah* [1/135] quoted in the biography of Aws (*radīy Allāhu ‘anhu*) that ibn Ishāq mentioned him amongst those who placed him into his grave and that at-ṭabarānī reported this via the same route and that

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He was buried in the *lahd*²⁸ and therein sun-dried bricks were constructed on top of him (ﷺ). It is said that nine such bricks were employed, then soil was thrown on top and his grave was flattened²⁹ with water being sprinkled over it.³⁰

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it contains a *da'if* narrator.

²⁸ The *lahd* is a cleft in the side of the grave. From amongst the proofs that he (ﷺ) was buried in a *lahd* is the saying of Sa'd bin Abū Waqqāṣ reported by Muslim, ‘make a *lahd* for me and construct sun-dried bricks upon me just as was done with the Messenger of Allāh (ﷺ).’

²⁹ The correct position is that his grave was made into a convex shape, curving outward, as is proven by the ḥadīth reported by Bukhārī [no. 1390] from Sufyān at-Tammār that he saw the Prophet’s (ﷺ) grave in a convex shape.

Ibn Hibbān [14/602] reports from Jābir (*radiyAllāhu 'anhu*) that, ‘the Prophet (ﷺ) was buried in the *lahd* with sun-dried bricks constructed on top of him. His grave was raised above the level of the earth by a hand-span.’

Shu'ayb al-Arnā'ūt said that its isnād was Ṣahīḥ, meeting the criteria of Muslim.

Benefit: It is necessary that the grave not be raised more than a hand-span above the earth. It is forbidden to excessively raise it, to build on top of it or to place candles on it. This is due to the saying of the Prophet (ﷺ) reported by Muslim [no. 666], ‘do not leave an idol except that you destroy it, or a raised grave except that you level it.’ From amongst the last words that the Prophet (ﷺ) spoke were, ‘Allāh cursed the Jews and Christians, they took the graves of their prophets as Masjids.’ - Agreed upon.

³⁰ Ibn Hajar mentioned this in *Talkhiṣ al-Habīr* [2/133] and said that its isnād contained al-Wāqidī. The author of *al-Miṣkāt* attributed it to al-Bayhaqī, *Dala'il an-Nubuwah* [7/264] and its isnād also contains al-Wāqidī who is *matrūk* in reporting ḥadīth.

With regards to sprinkling water over a grave there is a ḥadīth reported by Ibn Mājah [no. 1551], ‘the Messenger of Allāh (ﷺ) eased Sa'd [into his grave] and sprinkled water over it.’ However this is *da'if* as stated by al-'Allāmah al-Albānī.

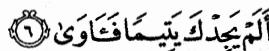
Ibn Qudāmah, *al-Mughnī* [3/436], said, ‘it is recommended to sprinkle water over the grave in order to cause its earth to stick together.’

He [al-Hākim] also said, ‘it is said that al-Mughīrah descended into his grave’ but this is not authentic.³¹

Al-Hākim, Abū Aḥmad said, ‘it is said that ‘Abdullāh, the father of the Messenger of Allāh (ﷺ) died when the Prophet (ﷺ) was twenty-eight months old. It is also postulated that he was nine months, or seven months or two months or he was not yet born.³² He passed away in Madinah. Al-Wāqidī and his scribe, Muḥammad bin Sa‘d, both said: it is not established that he passed away while he (ﷺ) was not yet born.’³³

³¹ Refer to: *al-Bidāyah wa-n-Nihāyah* [5/290].

³² The majority of the scholars hold the opinion that the father of our Prophet, Muḥammad (ﷺ), ‘Abdullāh bin ‘Abdu-l-Muttalib died while the Messenger of Allāh (ﷺ) was still in his mothers womb. From amongst the scholars who determined this position to the strongest were: ibn al-Qayyim, ibn Kathīr, adh-Dhahabī, ibn Ḥajar and ibn al-Jawzī. This is the literal sense of His saying,



“Did He not find you an orphan and give [you] refuge?”
[ad-Duha (93): 6]

The person who is the orphan in the complete sense of the word is the one whose father dies while he is yet unborn.

Al-Hākim [2/605] reports from Qays bin Mukhrimah; from his father; from his grandfather that, ‘the father of the Messenger of Allāh (ﷺ) died while his mother was still pregnant with him.’ Al-Hākim said that it was ṣaḥīḥ, meeting the criteria of Muslim and adh-Dhahabī agreed.

Refer to: *al-Bidāyah wa-n-Nihāyah* [2/3220323]; adh-Dhahabī, *as-Sīrah* [p. 50]; *Fath* [7/163]; *al-Wafā bi Abwāl al-Muṣṭaphā* [1/153].

³³ That which was determined to be the strongest position by al-Wāqidī and Muḥammad bin Sa‘d, as far as I have come across, was that his father died while the Messenger of Allāh (ﷺ) was not yet born. This contradicts what the author mentions [from them].

Refer to: *at-Tabaqāt al-Kubrā* [1/99]; *al-Bidāyah wa-n-Nihāyah* [2/323].

His grandfather, ‘Abdu-l-Muṭṭalib passed away when he was eight years old, it is also postulated that he was six years, leaving him in the care of Abu Tālib.³⁴

The mother of the Messenger of Allāh (ﷺ) passed away when he was six years old, it is also postulated that he was four years old, at al-Abwā’ - a place falling between Makkah and Madīnah.³⁵

He (ﷺ) was commissioned as a Messenger to the whole of mankind when he was forty years old, and it is also postulated that he was forty years and one day.³⁶

After receiving Prophethood, he remained in Makkah for thirteen years. It is also said that he remained there for ten or fifteen years.³⁷ Then he migrated to Madīnah and remained there for ten

³⁴ The famous opinion being that he (ﷺ) was eight years old.

³⁵ On her way back from Madīnah, going to Makkah, after having visited the relatives of the father of the Messenger of Allāh (ﷺ) from amongst the Banū ‘Adī bin an-Najjār.

³⁶ Al-Ḥāfiẓ ibn Ḥajar, *Fath* [6/164] declared with certainty that his (ﷺ) age was forty and six months when revelation came to him. This is by taking into consideration the narration established in the ṣahīḥ that he was commissioned at the turn of the fortieth year, that revelation first came to him in the month of Ramaḍān and the famous position that he was born in Rabi’ al-Awwal.

³⁷ The correct opinion is that the Prophet (ﷺ) stayed in Makkah for thirteen years after having received Prophethood. This is due to what Bukhārī [no. 3851] reports from ibn ‘Abbās that, ‘the Messenger of Allāh (ﷺ) received revelation when he was forty, he then remained in Makkah for thirteen years, then he was commanded to undertake the Hijrah whereupon he migrated to Madīnah. He remained in Madīnah for ten years and then passed away.’

years - there is no difference concerning this. He arrived in Madīnah on Monday, after twelve nights of Rabī' al-Awwal had passed.³⁸

Al-Hākim said, 'the Messenger of Allāh's (ﷺ) pain commenced while he was in the house of Maymūnah³⁹ on Wednesday, with two nights remaining from the month of Šafar.'⁴⁰

His (ﷺ) Fostering

He (ﷺ) was first fostered by Thuwaybah,⁴¹ the freed slave-girl of Abū Lahab, for some days,⁴² then he was fostered by Halimah

= This narration is more established than the one reported by Muslim that the Prophet (ﷺ) remained in Makkah for fifteen years as stated by al-Hāfiẓ ibn Hajar, *Fath* [7/164]. I say: it is also more established than the narration of Muslim [no. 2350] from 'Urwah that the Prophet (ﷺ) stayed in Makkah for ten years.

³⁸ It is established in Bukhārī [no. 3906] that the Prophet (ﷺ) arrived in Madīnah on Monday in the month of Rabī' al-Awwal. However they have differed as to the precise date and it is said the 1st, 2nd, 7th, 13th, 15th and the 22nd. The majority hold the opinion that it was the 12th.

Refer to: *Fathu-l-Bāri* [7/244].

³⁹ Al-Hāfiẓ ibn Hajar, *Fath* [8/148] said, "Abdu-r-Razzāq reports with a ḥāfiẓ isnād from Asmā' bin 'Umays who said, 'the first time he felt pain was in the house of Maymūnah...'"

⁴⁰ Al-Hāfiẓ ibn Hajar, *Fath* [8/129] said, 'there is a difference concerning how long his illness lasted with the majority taking to the opinion that it lasted thirteen days. It is also mentioned that it was fourteen or twelve days.'

⁴¹ She died in 7H and there is a difference as to whether or not she accepted Islām.

⁴² Reported by Bukhārī [no.'s 5101, 5106-5107, 5123, 5372] and Muslim [no. 1449].

bint Abū Dhu’ayb ‘Abdullāh bin al-Hārith as-Sa‘diyyah. It is reported from her that she said, ‘he would age in one day what another child would in a month.’⁴³

His (ﷺ) Upbringing

He (ﷺ) grew up as an orphan in the care of his grandfather, ‘Abdu-l-Muṭṭalib, then [after his death] in the care of his uncle, Abū Tālib.

Allāh, the Mighty and Magnificent, purified him from the filth of Jāhiliyyah and therefore he never exalted or worshipped any of their idols in his entire life. Neither did he ever attend any of their events of disbelief even though they would request him to attend, however Allāh, the Exalted, prevented and preserved him from this. It is mentioned in a ḥadīth reported by ‘Alī (*radiy Allāhu ‘anhu*) that the Prophet (ﷺ) said,

مَا عَبَدْنَا صَنِيْعَ قَطُّ ، وَمَا شَرِبْنَا حَمْرًا قَطُّ ، وَمَا زَلْتُ
أَغْرِفُ أَنَّ الَّذِي هُنْ عَلَيْهِ كُفُّرٌ.

I have never worshipped an idol and neither have I

⁴³ Adh-Dhahabī, in the section concerning *Sīrah* in *Tārikh al-Islām* [p. 46] mentions a long narration dealing with the story of Ḥalīmah in which this statement occurs.

He declared its isnād to be good and ibn Hajar, *al-Isābah* [12/200], referenced this ḥadīth to Abū Ya‘lā and ibn ḥibbān. However al-‘Allāmah al-Albāni, *Dīfā’ an al-ḥadīth an-Nabawī* [p. 38] ruled it to be Da‘īf. This is because it has two defects, 1) it is munqati‘ and 2) it contains Jahm bin Abū Jahm who is unknown as per *Mizān al-I’tidāl* [1/426].

Ibn Kathīr, *al-Bidāyah wa-n-Nihāyah* [2/333-340], stated that his being fostered by Ḥalīmah has been reported via a Ṣahīh isnād and that he remained with her, with the Banū Sa‘d for four years.

ever drunk alcohol. I always knew that what they were upon was disbelief.⁴⁴

This is from the great kindness that Allāh, the Exalted, bestowed upon him (ﷺ). He freed him of the filth of Jāhiliyyah, from every lowly trait, and gifted him with every beautiful moral and manner to the point that he was known amongst his people as *al-Amin*, the Trustworthy. This due to what they had witnessed of his trustworthiness, his truthful nature and his cleanliness [from all impurity].

When he was twenty-two years old, he went with his uncle, Abū Tālib to Syria. When he reached Buṣrah,⁴⁵ he came to the attention of Bahīrah, the monk, who recognised him [for who he truly was] through his characteristics and descriptions. He came and took hold of him by his hand and said,

هَذَا سَيِّدُ الْعَالَمِينَ، هَذَا رَسُولُ رَبِّ الْعَالَمِينَ، هَذَا يَبْعَثُهُ اللَّهُ
حُجَّةً لِلْعَالَمِينَ.

'This is the master of all the worlds, this is the Messenger of the Lord of the worlds, this one has been sent by Allāh as a manifest proof for all the worlds.'

They asked, 'how did you come to know this?' He replied, 'when you came from the mountain path, not a single tree or rock remained except that it fell prostrate and they do not prostrate except to a Prophet, indeed we have found him [to be mentioned] in our books.'

⁴⁴ As-Suyūṭī, *Khaṣā'is al-Kubrā* [1/150] referenced it to Abū Nu‘aym and ibn ‘Asākir.

⁴⁵ A city in east Syria.

He then asked Abū Ṭālib to take him back for fear of the Jews.⁴⁶

Then, later, he (ﷺ) left a second time for Syria again stopping at the marketplace of Buṣrah, this time with Maysirah, the servant of Khadījah (*radīy Allāhu 'anha*) in order to trade on her behalf.⁴⁷ This was before he married her.

He (ﷺ) married her at the age of twenty-five.⁴⁸

When he (ﷺ) left Madīnah, undertaking the Hijrah, he was ac-

⁴⁶ This is one of the narrations dealing with the story of Bahīrah. It is reported by at-Tirmidhī [no. 3620] and al-Ḥākim [2/615-617] who said that it was ṣahīh, meeting the criteria of Muslim, but adh-Dhababī said, ‘I think it is mawdū’, some of it is bāṭil.’ In *Tārikh al-Islām* [p. 57] he said, ‘this ḥadīth is extremely bāṭil.’ Ibn Kathīr, *al-Bidāyah wa-n-Nihāyah* [2/348] declared it to be strange due to its mentioning Abū Bakr and Bilāl in some of its versions, and in *as-Sirah* [p. 36] he said that its narrators were all trustworthy and precise.

Ibn Ḥajar, *al-Isābah*, said, ‘its narrators are trustworthy are precise but the mention of Abū Bakr and Bilāl is munkar and an error on the part of the narrator.’ Al-Albānī, ṣahīh at-Tirmidhī and Mishkāt, stated that the ḥadīth was ṣahīh but the mention of Bilāl was munkar.

⁴⁷ Adh-Dhababī, *Tārikh al-Islām* [p. 64], said, ‘al-Mahāmil? reported this narration via ‘Abdullāh bin Shabib and he is weak.’

⁴⁸ Refer to *Fathu-l-Bārī* [7/133].

As for Khadījah, she is Umm al-Qāsim bint Khuwaylid bin Asad bin ‘Abdu-l-‘Uzzah bin Quṣayy, and it is at this point that her lineage meets the lineage of the Messenger of Allāh (ﷺ). She is the mother of his children and the first to believe in him, (*radīy Allāhu 'anha*). She had many virtues, was intelligent, noble and religious, from amongst the inhabitants of Paradise. The Prophet (ﷺ) used to praise her extensively and miss her to the point that ‘Ā’ishah would feel jealous of her, even though she had passed away. She was forty years old when the Prophet (ﷺ) married her and they remained married for fifteen years, with his marrying no other. She died three years before the Hijrah.

Refer to: *Fath* [7/134] and *as-Sirah* [2/109].

companied by Abū Bakr as-Siddīq (*radīy Allāhu 'anhu*) and his freed-slave, 'Āmir bin Fuhairah. Their guide was 'Abdullāh bin al-Urayqīt al-Laythī who was a disbeliever and it is not known that he accepted Islām.⁴⁹

His (ﷺ) Description⁵⁰

He (ﷺ) was neither very tall nor short [rather of medium height]. He was not extremely white and neither was he brown. His hair was neither curly nor completely straight,⁵¹ when he passed away the number of white hairs on his head did not reach twenty.

He was of a goodly stature, finely balanced, having broad shoulders. His hair would reach his shoulders, sometimes to his earlobes and other times it would reach half way down his ears. He had a thick and full beard and his hands were fine, meaning that his

⁴⁹ With regards to the Hijrah and the story of Abū Bakr, Allāh, the Exalted says,

إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا خَرَجَهُ
أَلَّذِينَ كَفَرُوا ثُمَّ أَتَيْنَاهُمْ مَافِ الْفَكَارِ إِذَا
يَقُولُ لِصَاحِبِهِ لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا

“If you do not aid him [the Prophet (ﷺ)], Allāh has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he [Muhammad (ﷺ)] said to his companion, ‘do not grieve; indeed Allāh is with us.’ ...”

[*at-Tawbah* (9): 40]

⁵⁰ Refer to at-Tirmidhī, *Shamā'il al-Muḥammadiyyah*, summarised by al-Albānī.

⁵¹ And this is the best state for hair to be in.

fingers were thick.⁵² He had a large head and joints. His face was slightly round and he had jet black eyes with speckles of red in their edges with long eyelashes. He had fine hair extending from his chest to navel.

When he walked, he walked briskly as if descending a slope. His face would shine with a resplendence like that of the moon when it was full, as if it was the moon itself. He had a nice voice, he was sociable and good natured. He had a wide mouth⁵³ and his chest and stomach were level.

He had hair on his shoulders, forearms and upper chest. His wrists were thick with wide palms, his eyes were wide-set and he had thick heels. Between his shoulder blades was the Seal of Prophethood that resembled the tassel of a curtained canopy or a pigeon egg.

When he walked it was as if the earth had gathered together for him and those with him had to hurry to keep up with him while he walked on, unmindful of them.

He used to let his hair hang freely, then later he would part it. He would comb it and the hair of his beard. He would smear his eyes with *ithmad* (antimony) every night when going to sleep, three times.

⁵² This description is praiseworthy in men because it means they have a strong grasp, it is blameworthy in women because their fingers should be slender and delicate.

Refer to: ibn al-Athīr, *an-Nihāyah* [2/444].

⁵³ Again this is a characteristic of perfection in men.

The most beloved garment to the Messenger of Allāh (ﷺ) was the *qamīṣ* (shirt), white garments and the *habrah*, which is a type of thick outer garment with red in it. The sleeve of the Messenger of Allāh's (ﷺ) shirt extended to his wrist.⁵⁴

One time he wore two red garments and sometimes he would wear an *izār* (lower garment) and *rada'* (upper garment). Another time he wore two green *thawbs*, another time an outer garment having tight sleeves, and yet another, a *qibā'* (a garment whose ends come together).

One time he wore a black turban, letting its two ends hang between his shoulders and another time he wore a *mirt* made of hair, this being a type of garment.

He would also wear a ring,⁵⁵ leather socks and sandals.

His (ﷺ) Children

He (ﷺ) had three sons,

1. Al-Qāsim, after whom he was nicknamed. He was born to him before his Prophethood and he died when he was two years old.
2. ‘Abdullāh. He was also called Tayyib and at-Tahir because

⁵⁴ Reported by Abū Dāwūd [no. 4027] and at-Tirmidhī [no. 1765]. Its isnād contains Shahr bin ḥawshab and he is Da‘if. Refer to al-Albānī, *Mukhtasar Shama’il al-Muḥammadiyyah* [p. 46].

⁵⁵ His ring was made of silver and he would place it on his right little finger and sometimes on the left.

Refer to Bukhārī [no. 5877] and Muslim [no. 2094].

he was born to him after his Prophethood. It is postulated that Ṭayib and at-Tahir are other than ‘Abdullāh but the correct position is the first.

3. Ibrāhīm, and died there in the tenth of year of Hijrah at the age of seventeen or eighteen months.

He (ﷺ) had four daughters,

1. Zaynab. He married her to Abū al-Āṣ bin ar-Rabī‘ bin ‘Abdu-l-‘Uzzah bin ‘Abd-Shams who was the son of her maternal aunt. His mother was Hālah bint Khuwaylid.
2. Fātimah. He married her to ‘Alī bin Abū Tālib (*radiy Allāhu ‘anhu*).
3. Ruqayyah.
4. Umm Kulthūm. He married both of these to ‘Uthmān (*radiy Allāhu ‘anhu*), first Ruqayyah and then Umm Kulthūm and they both passed away while married to him. It for this reason that he was called the Possessor of Two Lights (*Dhu-n-Nūrāyn*). Ruqayyah died on the Day of Badr, in Ramadān of the second year of Hijrah. Umm Kulthūm died in Sha‘bān of the ninth year of Hijrah.

So his daughters numbered four and there is no difference concerning this, and his sons numbered three according to the correct position.

The first to be born to him was al-Qāsim, then Zaynab, Ruqayyah, Umm Kulthūm, Fātimah - it is mentioned that Fātimah (*radiy Allāhu ‘anha*) was older than Umm Kulthūm as stated by al-Hāfiẓ ‘Alī bin Ahmad bin Sa‘id bin Hazm, Abū Muḥammad. Then in the epoch of Islām, ‘Abdullāh was born to him in Makkah and Ibrāhīm in Madīnah.

All of his children, except Ibrāhīm, were from Khadījah. Ibrāhīm was born to him by Māria, the Copt. All of his children passed away before him except for Fātimah who passed away six months after him according to the most correct and famous position.

His (ﷺ) Uncles and Aunts

He (ﷺ) had eleven uncles.

1. Al-Hārith who was the oldest son of 'Abdu-l-Muṭtalib and it was after him that he was nicknamed.
2. Qutham.
3. Zubair.
4. Hamzah.
5. Al-'Abbās.
6. Abū Tālib.
7. Abū Lahab.
8. 'Abdu-l-Ka'bāh.
9. Hajl.
10. Darār
11. Ghaydāq.⁵⁶

From amongst these, those who accepted Islām were Hamzah and al-'Abbās. Hamzah was the youngest of them because he was foster-brother to the Messenger of Allāh (ﷺ), and al-'Abbās was of a close age to him. He was the one who was in charge of distributing Zamzam water [to the pilgrims], inheriting this duty from his father, 'Abdu-l-Muṭtalib. He was three years older than the Messenger of Allah (ﷺ).

⁵⁶ 'Abdu-l-Ghanī al-Maqdisī, *Mukhtaṣar as-Sirah* [p. 51] said, 'he was called al-Ghaydāq (the Liberal) because of his generosity and frequent feeding [of the poor].'

He (ﷺ) had six aunts,

1. Ṣafiyah (*radiy Allāhu 'anhā*). She accepted Islām and undertook the Hijrah. She was the mother of az-Zubair bin al-'Awām and died in Madīnah during the rule of 'Umar bin al-Khaṭṭab. She was the sister of Ḥamzah.
2. Ātikah. It is said that she accepted Islām and she is the one who had the dream about the Battle of Badr. Her story is famous.⁵⁷
3. Barrah
4. Arwā
5. Umaymah
6. Umm Ḥakīm who was [known as] al-Bayḍā' (the White Woman).

His (ﷺ) Wives

The first was Khadījah, then Sawdah, 'Āishah, Hafṣah, Umm Habībah, Umm Salamah, Zaynab bint Jahsh, Maymūnah, Juwayriyyah and Ṣafiyah. We shall mention them in their respec-

⁵⁷ In summary: Ātikah sent for al-'Abbās bin 'Abdu-l-Muṭtalib to inform him of a nightmare she had. She had seen a rider coming upon a camel, he halted in the valley and cried out to the people, 'come forth, do not leave your men to the disaster that is to come in three days!' The people followed him to the Masjid, then his camel, with him on it, mounted to the top of the Ka'bah and he cried out again using the same words. Then his camel mounted on top of Mount 'Abd Qubays and he cried out again. Then he grabbed a rock and loosened it and it broke, not a single house remained in Makkah except that a piece of that rock entered it.

This dream was the reason why the enemy of Allāh, Abū Lahab refrained from going to fight at Badr.

Refer to: *Sirah ibn Hishām* [1/607]; *Marwiyyat Ghazwah al-Badr* [p. 128].

tive biographies, inshā'Allāh.⁵⁸

He [married] these nine after Khadījah and passed away before them. He did not marry anyone else during the lifetime of Khadījah and neither did he marry a virgin other than 'Ā'ishah.

As for those whom he divorced during his (ﷺ) lifetime, then we have not mentioned them due to the great difference concerning them.

He had two slave girls (*surriyyah*), Māriyah⁵⁹ and Rayhānah bint Zayd, it also postulated that she was bint Sham'un, and he later set her free.⁶⁰

It has been reported to us; from Qatādah who said,

⁵⁸ i.e later on in the book, *Tahdhib al-Asmā' wa-l-Lugbāt*.

The author, may Allāh have mercy upon him, neglected to mention Zaynab bint Khuzaymah (*radiy Allāhu 'anhā*) who was called 'the Mother of the Orphans' due to her good treatment of them. The Prophet (ﷺ) married her after Hafṣah (*radiy Allāhu 'anhā*). She remained with him for two or three months and then died, none of his wives, other than her and Khadijah, died while he was still alive.

From those matters that were specific to him was that he could have more than four wives as the author shall later mention.

Refer to: *al-Iṣṭiqāb* [1/88]; *al-Isābah* [12/280]; *as-Siyar* [2/218].

⁵⁹ The Copt. She was mother to Ibrāhīm, the son of the Messenger of Allāh (ﷺ) and was gifted to him by the leader of Alexandria, Muqawqis.

Refer to: *al-Isābah* [13/125].

⁶⁰ She was from Banū an-Nadīr, a Jewish tribe, and she accepted Islām.

Refer to: *al-Isābah* [12/268].

تَزَوَّجَ النَّبِيُّ صَ خَمْسَ عَشَرَةً اُمْرَأً، فَدَخَلَ بِثَلَاثَ عَشَرَةً،
وَجَمِيعَ بَنِ إِحْدَى عَشَرَةَ، وَتُوَفِّي عَنْ تِسْعَ.

'The Messenger of Allāh (ﷺ) married a [total of] fifteen women. He entered upon thirteen, combined a total of eleven [at one time], and passed away leaving nine living behind him.'⁶¹

Those Slaves whom He (ﷺ) Freed⁶²

From amongst them were,

1. Zayd bin ḥārithah bin Sharāḥil al-Kalbī, Abū Usāmah.
2. Thawbān bin Bujdud.
3. Abū Kabashah. His name was Sulaym and he was present at Badr.
4. Bādhām.⁶³
5. Ruwayfī'
6. Qaṣir.⁶⁴

⁶¹ Refer to Abū Ubaydah, *Tasmīyah Azwāj an-Nabi (ﷺ) wa Awlādihī* [pp. 70-80] and ibn ‘Abdi-l-Barr, *al-Istī’āb* [1/90] wherein he said, ‘with regards those concerning whom there is a difference of opinion, who he had marital relations with and then divorced, or contracted the marriage but did not have marital relations, or proposed to but did not complete the contract, there is such a great deal of difference concerning them and the reasons for divorcing them that it necessitates refraining from being certain of the authenticity of any one of them.’

⁶² Refer to as-Sakhawī, *al-Fakhr al-Mutawālī fiman Intusiba li-n-Nabi (ﷺ) min al-Khadam wa-l-Mawālī*.

⁶³ It is said that he is also Dhakwān who will be mentioned later.

⁶⁴ I have not found, in any of the references that I have, anyone who mentioned him amongst his (ﷺ) freed slaves.

7. Maymūn.⁶⁵
8. Abū Bakrah.⁶⁶
9. Hurmuz.⁶⁷
10. Abū Ṣafiyah, ‘Ubayd.
11. Abū Salmā⁶⁸
12. Anasah.
13. Ṣalih i.e. ash-Shukrān.
14. Rabāḥ Aswad.
15. Yasār ar-Rā‘ī, the Nabatean.
16. Abū Rāfi‘, his name was Aslam, other opinions have also been mentioned
17. Abū Muwayhibah.
18. Faḍālah al-Yamānī.
19. Ar-Rāfi‘.⁶⁹
20. Mid‘am Aswad who was killed at Khaybar.
21. Kirkirah, who used to carry the belongings of the Prophet (ﷺ) [while travelling].
22. Zayd, the grandfather of Hilāl bin Yasār bin Zayd.
23. ‘Ubaydah.⁷⁰

⁶⁵ It is said that he is also Dhakwān who will be mentioned later.

⁶⁶ He is the famous Companion, Nufay‘ bin al-Hārith and some of the scholars did not include him amongst the freed slaves.

⁶⁷ It is said that this was the name of Abū Rāfi‘, the Copt, or that he was Dhakwān who will be mentioned later.

⁶⁸ It is said that he is Yasār ar-Rā‘ī whose mention follows.

⁶⁹ It is said that he is Abū Rāfi‘ whose mention has preceded.

⁷⁰ It is said that he is ‘Ubaid or ‘Ubaydah whose mention follows.

24. Tāhman, or Kaysān, or Mahrān, or Dhakwān, or Marwān.⁷¹
25. Ma'būr, the Copt.
26. Wāqid.
27. Abū Wāqid.⁷²
28. Hishām.
29. Abū Dumayrah.
30. Hunayn.
31. Abū 'Asib whose name was Ahmar.
32. Abū 'Ubaydah.
33. Safinah.
34. Salmān al-Fārisī.
35. Ayman bin Umm Ayman.⁷³
36. Aflah.
37. Sābiq.
38. Sālim.⁷⁴
39. Zayd bin Bawlā.
40. Sa'īd.
41. Dumayrah.
42. 'Ubaydullāh bin Aslam.
43. Nāfi'.
44. Nabīh.⁷⁵

⁷¹ These are all names that Dhakwān was known by.

⁷² The correct position is that he is either Wāqid or Abū Wāqid as mentioned by Shaykh Mashhūr Salmān, *al-Fakhr al-Mutawālī* [p. 61].

⁷³ Some of the scholars included him amongst the servants and not the freed slaves.

⁷⁴ As-Sakhawī, *al-Fakhr al-Mutawālī* [p. 44] rejected that he was one of the freed slaves.

⁷⁵ In another text [of the book] the name given is Nabīl, and both of these have been mentioned amongst his freed slaves.

45. Wardān.
46. Abū Uthaylah.
47. Abū al-Humrā⁷⁶

From the females were,

1. Salmā.
2. Umm Rāfi'.
3. Umm Ayman, Barakah. She is the mother of Usāmah bin Zayd.
4. Maymūnah bint Sa'd.⁷⁷
5. Khadīrah.
6. Radwah.
7. Umaymah.
8. Rayhānah.
9. Umm Dumayrah.
10. Māria.
11. Shīrīn, sister to Māria.⁷⁸
12. Umm 'Abbās.⁷⁹

Many of the aforementioned names are mentioned in these books⁸⁰ and an explanation of their lives follows in their biogra-

⁷⁶ Some scholars included him amongst the servants, other amongst the freed slaves and yet others placed him in both categories.

⁷⁷ Others said that her name was Maymūnah bint Sa'id.

⁷⁸ Others said that her name was Sirīn, auntie to Ibrāhīm, the son of the Prophet (ﷺ).

⁷⁹ Others said that her name was Umm 'Ayyāsh.

⁸⁰ i.e books written by the scholars, in particular he is referring to *al-Muzāni*, *al-*

phies, *inshā'Allāh*, the Exalted.

Know that all of these freed slaves were not present at the same time, rather some of them were present at different times.

Those who served Him (﴿)

From amongst these were,

1. Anas bin Mālik.
2. Hind.
3. Asmā' both of whom were the daughters of Ḥārithāh al-Aslāmī.
4. Rabī'ah bin Ka'b al-Aslāmī.
5. 'Abdullāh bin Mas'ūd who used to look after his shoes, when he stood he would put them on for him. When he sat, he would remove them and place them under his arms until he stood once again.
6. 'Uqbah bin 'Āmir al-Juhanī who was in charge of his mule.
7. Bilāl, the one who called the adhān.
8. Sa'd the freed slave of Abū Bakr as-Śiddīq.
9. Dhū Mikhmar, it is also said Mikhbar, the son of the brother of an-Najāshī, it is also postulated that he was the son of his sister.
10. Bukayr bin Shaddākh al-Laythī, it is also postulated that his name was Bakr.
11. Abū Dharr al-Ghifārī.

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Muhadhdhab, *al-Wasit*, *al-Wajiz*, and *ar-Rawdāh*, these being books written by the Shāfi'iis. The biographies of the above people can be found scattered throughout *Tabdhib al-Asmā' wa-l-Lughāt* as the author has clarified in the introduction [p.3].

12. Al-Asla‘ bin Sharīk bin ‘Awf al-A‘rajī.
13. Muhājir, the freed slave of Umm Salamah.
14. Abū as-Samh, (*radīy Allāhu ‘anhum*)

His (ﷺ) Scribes

Al-Hāfiẓ Abū al-Qāsim mentioned in *Tārikh Dimashq* that they numbered twenty-three and he listed all of them with his chains of narration.

They are:

1. Abū Bakr as-Ṣiddīq
2. ‘Umar bin al-Khaṭṭāb.
3. ‘Uthmān.
4. ‘Alī.
5. Talḥah.
6. Az-Zubair.
7. Ubayy bin Ka'b.
8. Zayd bin Thābit.
9. Mu‘āwiya bin Abū Sufyān.
10. Muḥammad bin Maslamah.
11. Al-Arqam bin Abū al-Arqam.
12. Abān bin Sa‘id bin al-‘Āṣ.
13. Khālid bin Sa‘id bin al-‘Āṣ, his brother.
14. Thābit bin Qays.
15. Ḥandhalah bin ar-Rabi‘.
16. Khālid bin al-Walīd.
17. ‘Abdullāh bin al-Arqam.
18. ‘Abdullāh bin Zayd bin ‘Abd-Rabbih.
19. Al-‘Alā’ bin ‘Uqbah.
20. Al-Mughīrah bin Shu‘bah.

21. As-Sijil.
22. Others added, Shurhabil bin Hāsanah.⁸¹

They mentioned that the most prolific scribes were Zayd bin Thābit and Mu‘awiyah (*radiy Allāhu ‘anhum*).

His (ﷺ) Envoys

He (ﷺ) sent:

1. ‘Amr bin Umayyah ad-Damrī to an-Najāshī. He took the letter of the Messenger of Allāh (ﷺ), placed it between his eyes, descended from his throne and sat on the floor. He then accepted Islām when later in the presence of Ja‘far bin Abū Tālib and his Islām was good.⁸²
2. Dihyah bin Khalifah al-Kalbī to Heraclius, the leader of Rome.

⁸¹ There are also others that the author, may Allāh have mercy upon him, did not mention.

However there is a difference concerning as-Sijil as to whether he was a scribe or not. This is because the only ḥadīth that is used to prove this is reported by Abū Dāwūd [no. 2935] and an-Nasā‘i, *al-Kabir*, and it is not authentic. There is no one who was called *as-Sijil* amongst the Companions, those who mentioned him amongst the Companions depended upon this ḥadīth.

Refer to: Ibn Kathīr, *Tafsīr* [3/200]; *al-Miṣbāḥ al-Maḍī* [p. 80]; *Kuttāb an-Nabi* [p. 100]

⁸² Ibn al-Qayyim, *Zād al-Ma‘ād* [1/120] said, ‘Aşhamah an-Najāsh?, for whom the Prophet (ﷺ) prayed [the funeral prayer], was not the one to whom he sent the letter to. This second one is not known to have accepted Islām whereas the first died as a Muslim. This was pointed out by Abū Muhammad bin Hazm, *as-Sīrah* [p. 30] and the ḥadīth in *ṣaḥīḥ Muslim* [no. 1774] reported as a statement of Anas also proves this.’

3. 'Abdullāh bin Hudhāfah as-Sahmī to Chosroes, the King of Persia.
4. Hātib bin Abū Balta'ah al-Lakhmī to al-Muqawqis, the King of Egypt and Alexandria. He said some good words and almost accepted Islām and gifted the Messenger of Allāh (ﷺ) with Māria, the Copt and her sister Shīrīn. The Messenger of Allāh (ﷺ) in turn gifted Hassān bin Thābit with Shīrīn.⁸³
5. 'Amr bin al-'Āṣ to the two kings of 'Umān and they accepted Islām, he remained with them until the Messenger of Allāh (ﷺ) passed away.
6. Salīṭ bin 'Amr al-'Āmirī to Hawdhah bin 'Alī al-Hanafī in al-Yamāmah.
7. Shujā' bin Wahb al-Asadī to al-Ḥārithah bin Abū Shamir al-Ghassānī, the King of al-Balqā', Syria.
8. Al-Muhājir bin Abū Umayyah al-Makhzūmī to al-Ḥārith al-Humairī.
9. Al-'Alā' bin al-Hadrāmī to al-Mundhir bin Sāwā al-'Abadī, the King of Bahraīn (today's al-Hasa, Saudi Arabia) who believed and accepted Islām.
10. Abū Mūsā al-Ash'arī and Mu'ādh bin Jabal to Yemen, calling its people to Islām. The generality of its inhabitants accepted Islām, leader and subject.⁸⁴

⁸³ It is also said that her name was Sirīn.

⁸⁴ Other envoys were also sent that the author, may Allāh have mercy upon him, has not mentioned desiring thereby to summarise his words.

All of these kings accepted Islām except for Heraclius, Muqawqis, Hawdhah, Chosroes, al-Ḥārith bin Abū Shamir and an-Najāsh?. This Najāsh? was not the one to whom the Muslims migrated as has preceded.

Those who called the Adhān for Him (ﷺ)

He (ﷺ) had four *Mu'adhdhins*:

1. Bilāl
2. Ibn Umm Maktūm, both in Madīnah.
3. Maḥdhūrah in Makkah.
4. Sa'd al-Qaradh in Qubā'.

An explanation of their lives follows in their respective biographies, inshā'Allāh, the Exalted.

His (ﷺ) 'Umrah, Hajj, Military Expeditions, and Raiding Parties

It is established in the Two Ṣahīhs that the Prophet (ﷺ) performed 'Umrah four times after the Hijrah⁸⁵ and he performed the Hajj only once in his lifetime, the Farewell Hajj in which he bid the people farewell in the tenth year of Hijrah.⁸⁶

He (ﷺ), himself participated in twenty-five military expeditions according to the famous opinions. This is the opinion of Mūsā bin 'Uqbah, Muḥammad bin Ishāq, Abū Ma'shar and other scholars of biography and military expeditions. It is also said that he undertook twenty-seven such expeditions.

⁸⁵ Bukhārī [no.'s 1778-1780, 3066, 4148] and Muslim [no. 1253].

⁸⁶ Bukhārī [no. 1778] and Muslim [no. 1254].

There is a ḥadīth in Bukhārī [no. 1664] and Muslim [no. 1220] that proves that he performed Hajj once before the Hijrah as well and this was what ibn Hajar declared to be the strongest position in *Fatḥ* [3/517].

Abū ‘Abdullāh Muhammad bin Sa‘d, *at-Tabaqat*, quoted an agreement that he (ﷺ) undertook twenty-seven military expeditions⁸⁷ and fifty-six raiding parties. He then mentioned them one by one in order of occurrence.

They mentioned that he physically fought in nine: Badr, Uhud, al-Khandaq, Banū Quraydha, Banū Muṭaliq, Khaybar, Fath Makkah, Hunain and at-Tā’if, this according to the opinion of those who say that Makkah was conquered by force.⁸⁸

It is also said that he fought at Bawādī al-Qurā, al-Ghābah⁸⁹ and Banū an-Nadīr. Allāh knows best.

⁸⁷ Muslim [no. 1813] reports from ibn Zubair that he heard Jābir bin ‘Abdullāh saying, ‘I went on nineteen military expeditions with the Messenger of Allāh (ﷺ). I was not present at Badr or Uhud because my father forbade me. When ‘Abdullāh [my father] was killed at Uhud, I never missed a single military expedition with the Messenger of Allāh (ﷺ).’ It is understood from this narration that the number of expeditions undertaken by the Prophet (ﷺ) were twenty-one. This is also what is clearly reported from Jābir by Abū Ya‘lā with a Ṣahīḥ isnād as stated by ibn Hajar, *Fath*[7/380].

The discrepancy in numbers is explained by some people calling two battles by the same name, or giving one battle more than one name due to its length or the different places in which it was fought and the likes, as pointed out by al-Hāfiẓ ibn Hajar. It can also be explained by some people considering only those battles in which fighting actually occurred and others not.

⁸⁸ Ibn Taymiyyah, may Allāh have mercy upon him, said, ‘it is not known that he physically fought in any battle except for Uhud, in which he killed Ubayy bin Khalaf. It is not to be understood from the statement, ‘he fought at such-and-such a battle’ that he fought in it himself as understood by some students who have not investigated his (ﷺ) life in detail.’ Quoted by the *muḥāqqiq* to al-Qaṣṭalānī, *Mawāhib al-Laduniyah* [1/335].

⁸⁹ These two places fall between Madīnah and Syria, closer to Syria. - *Mu‘jam al-Buldān*.

His (ﷺ) Manners

He (ﷺ) was the most generous of people, and he was never so generous as he was in the month of Ramaḍān. He had the best morals and manners and the best physical constitution. His hands were the softest of hands, he was the most pleasant smelling of them and the most intelligent and perspicuous of them. He was the best of them with regards companionship and good-nature, the most courageous of them and the one who had the most knowledge of Allāh. He had the most fear of Allāh, he never became angry for personal motives and neither did he take revenge for personal motives. He only became angry when the sacred laws of Allāh, the Mighty and Magnificent, were violated and nothing would appease his anger until the truth was aided. When he became angry he would turn aside or avert his face.

His manners were the Qur’ān and he was the most humble of people. He would fulfil the needs and requirements of his family and lower his wing in mercy to the weak. He was never asked for anything to which his reply would be in the negative. He was the most forbearing of people, and had a greater sense of modesty and shame than a virgin secluded in her private room. He viewed the near and the far, the strong and the weak all the same.

He never criticised food, if he desired it, he ate it and if not he left it. He would not eat while reclining and neither upon an eating table. He would eat what was easy and readily available. He used to love sweets and honey, gourd used to please him. He (ﷺ) said,

نَعْمَ الْإِدَامُ الْخَلْ

THE LIFE OF MUHAMMAD (ﷺ)

What an excellent condiment is vinegar.⁹⁰

وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ التَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

The superiority of ‘Ā’ishah over all women is like the superiority of *ath-Tharid* (a mixture of bread, meat and broth) over all other food.⁹¹

His favourite part of the sheep was the shoulder. Abū Hurayrah (*radīy Allāhu ‘anhu*) said,

خَرَجَ رَسُولُ اللَّهِ مِنَ الدُّنْيَا وَلَمْ يَشْبُغْ مِنْ خُبْزِ الشَّعْيرِ.

The Messenger of Allāh (ﷺ) left the world without ever eating his fill of barley bread.⁹²

A month or two would go by without a fire being lit in any of his houses.

He used to partake of gifts but would not touch that which was given in charity. He would reward a gift with a gift. He would fix his own sandals and sow his own clothes. He would visit the sick and accept the invitation of the rich, poor, noble and lowly alike, he would never look down contemptuously upon anyone.

Sometimes he would sit with his knees drawn up to his chest, holding his shins with his hands, sometimes cross-legged and sometimes reclining. Most of the times he would sit in the first

⁹⁰ Muslim [no. 2051].

⁹¹ Bukhārī [no.’s 3770, 549, 5428] and Muslim [no. 2426].

⁹² Bukhārī [no.’s 3770, 5419, 5428] and Muslim [no. 2426].

posture. He would eat with three of his fingers and would lick them [clean]. He would drink water in three sips, taking a breath between each outside of the vessel that contained the water.

He would speak in comprehensive and concise words, he would repeat his words three times so that they be understood clearly. His words were clear and understandable to all who heard him and he would not speak unless there was a need to do so.

He would not stand or sit except that he made *dhikr* of Allāh, the Exalted. He rode a horse, camel, donkey and mule, sometimes having Mu‘ādh sit behind him on a camel and on a donkey, he would not allow anyone to walk behind him.

He would tie a rock firmly on his stomach out of hunger, and he and his family would lie down to sleep while still hungry. His bed was made of leather skin, being filled with palm-fibres. He would seldom partake of the delight and pastime of this world, even when he did, taking only a little. Allāh, the Exalted, had given him the keys to the treasures of the whole world, but he refused to accept them, preferring the Hereafter instead.

He would frequently and consistently perform the *dhikr* of Allāh, constantly would he be in a state of contemplation. Most of the times his laugh would consist of a smile and sometimes he would laugh such that his molar teeth showed. He loved scents and hated distasteful smells. He joked, but would not say ought but the truth. He would accept the excuses presented to him by people and he was as Allāh, the Exalted, described him,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عِنْتُمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ

“Indeed there has come to you a Messenger from amongst yourselves, grievous to him is what you suffer. He is deeply concerned about you and kind and merciful to the believers.”

[At-Tawbah (9): 128]

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوةَكَ سَكُونٌ لَّهُمْ

“Pray for them, indeed your prayers bring about relief for them.”

[At-Tawbah (9): 103]

His censuring would consist of his alluding and hinting at something or someone, [for example],

مَا بِالْأَنْاسِ يَشْتَرِطُونَ شُرُوطًا لَّيْسَتْ فِي كِتَابِ اللَّهِ تَعَالَى.

What is the matter with people that they set conditions that are not in the Book of Allāh, the Exalted?⁹³

and the likes.

⁹³ Bukhārī [no.'s 2155, 2563] and Muslim [no. 1504].

It is reported by Abū Dāwūd [no. 4788] from ‘Ā’ishah (*radīyAllāhu ‘anha*) that when something was conveyed to the Prophet (ﷺ) about a person he would not say, ‘what is wrong with that person who says such-and-such’ rather he would say, ‘what is wrong with a people who say such-and-such.’

He would command with gentleness and he would encourage gentleness while prohibiting rudeness and harshness. He would encourage forgiveness, clemency and all virtuous morals and manners.

He loved starting with his right side when cleaning, putting his shoes on, combing his hair and indeed in all of his affairs. His left hand was reserved for cleaning himself after having relieved himself and for whatsoever was deemed offensive. When he slept or lay down, he would lie down on his right side, facing the Qiblah.

His gatherings would be conducted with forbearance and modesty, conducted with integrity and honesty, and were places of patience and tranquillity. No voice was raised therein, women were not needlessly discussed, rather matters inducing taqwā were discussed and those present would be humble, giving due respect to the elders, showing mercy to the young, giving precedence to the needs of the needy and protecting the stranger. Hence they would leave having been guided to and guiding to the good.

He would bring his Companions together in unity, he would honour the head of every nation and enjoin him to govern their affairs. He would ask after his Companions. He was not one who spoke indecently or promoted indecent speech and action. He would not recompense an evil with an evil, rather he would forgive and overlook. He never struck a servant or woman, indeed he never struck anything except when he was fighting in the Way of Allāh, the Exalted.

He was never given a choice between two matters except that he would choose the easier matter as long as it did not involve any sin.

The evidences for all that I have mentioned are famous and can be found in the *Şahîh*. Allâh, the Glorious and Exalted, combined in him perfect manners and beautiful habits and temperament. He granted him the knowledge of the previous and later people⁹⁴ and that which contains victory and success. This despite the fact

⁹⁴ There is some generality in this sentence [that requires explanation]. The meaning of the author, 'He granted him the knowledge of the previous and later people' i.e. knowledge of the unseen that Allâh conferred upon him. Allâh, the Exalted says,

عَلِمَ الْغَيْبَ فَلَا
يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۝ إِنَّمَّا آتَى قَضَى مِنْ رَسُولِ

"[He is] the Knower of the unseen and He does not disclose His [knowledge of the] unseen to anyone, except whom He has approved of messengers..."

[*Al-Jinn* (72): 26-27]

As for that which Allâh did not confer upon him, then in this portion he is like the remainder of mankind,

قُلْ لَا أَقُولُ لَكُمْ
عِنِّي خَرَابٌ إِنَّ اللَّهَ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَالِكٌ
إِنَّ أَتَيْتُ إِلَّا مَا يُؤْمِنُ إِلَيْهِ قُلْ هَلْ سَتُوْيَ الْأَعْمَنَ وَالْبَصِيرُ

"Say: I do not tell you that I have the depositories [containing the provision] of Allâh, nor that I know the unseen, nor do I tell you that I am an Angel. I only follow what is revealed to me..."

[*Al-An'âm* (6): 50]

The correct statement to say is

وَعَلِمَكَ مَا لَمْ تَكُنْ تَعْلَمُ

that he was illiterate, not being able to read or write, having no human teacher. Allāh granted him what He had not granted any of the creation and chose him above all the first and later people. Abundant peace and blessings be upon him perpetually until the Day of Judgement.

It is established in the Ṣahīḥ from Anas bin Mālik (*radiy Allāhu anhu*) who said,

ما مَسَّتْ دِيَاجَاً وَلَا حَرِيرًا أَلَيْنُ مِنْ كَفِ رَسُولِ اللَّهِ صَ، وَلَا
شَمَّتْ رَائِحَةً قَطُّ أَطِيبٌ مِنْ رَائِحةِ رَسُولِ اللَّهِ، وَلَقَدْ خَدَمْتُ
رَسُولَ اللَّهِ صَعْشَرَ سِنِينَ فَمَا قَالَ لِي قَطُّ: أَفَ، وَلَا قَالَ لِشَيْءٍ
فَعَلْتُهُ: لَمْ فَعَلْتُهُ، وَلَا لِشَيْءٍ لَمْ أَفْعَلْتُهُ: أَلَا فَعَلْتُ كَذَا.

I have not touched silk brocade or silk that was finer to touch than the hands of the Messenger of Allāh (ﷺ). I have not smelt anything that was more pleasant than the smell of the Messenger of Allāh. I served the Messenger of Allāh (ﷺ) for ten years and he never once said to me, ‘uff,’ neither did he ever say to something that I did, ‘why did you do it?’ or to something that I did not do, ‘have you not done such-and-such?’⁹⁵

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“He has taught you that which you did not know.”

[*An-Nisā'* (4): 113].

⁹⁵ Bukhārī [no. 3561] and Muslim [no. 2309].

His (ﷺ) Miracles⁹⁶

The Messenger of Allāh (ﷺ) possesses many manifest miracles and signs demonstrating [his veracity], reaching thousands and they are well known.

From amongst them was the Qur’ān, the manifest and clear miracle and brilliant proof, falsehood cannot approach it from before it or behind it. It is a revelation from One Who is All-Wise and Praiseworthy. It incapacitated the most eloquent of people in the most eloquent of times to produce a single chapter that would be comparable to it, even if the whole of creation were to gather for that purpose. Allāh, the Exalted says,

قُلْ
لَئِنْ أَجْمَعَتِ الْإِنْسُانُونَ وَالْجِنُّونَ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنَ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِيَعْصِي طَهِيرًا 

“Say: if the whole of mankind and the jinn gathered in order to produce the like of this Qur’ān, they could not produce the like of it, even if they assisted each other.”

[*Al-Isrā'* (17): 88]

It challenged them to this despite their large numbers, their elo-

⁹⁶ A number of works have been authored concerning this topic or discussing this topic amongst them are: ibn Taymiyyah, *al-Jawāb as-Sāhib li man Baddala Dīn al-Masīh*; what was mentioned by ibn Kathīr, *Tārīkh* and adh-Dhahabī, *Tārīkh al-Islām*; ibn Hajar, *Fatḥu-l-Bārī* [6/582].

Refer also to Khayru-d-Dīn Wānilī, *Mujāzāt al-Muṣṭapha* [3rd ed., Maktabah as-Sawādī, Jeddah]. Consult this for the evidences for what is mentioned in this chapter.

quence and their severe enmity, and it challenges them to this day.

As for the other miracles, it is not possible to enumerate them all due to their huge number and renewing and increasing nature. However, I will mention some examples:

The splitting of the moon, water flowing from between his fingers, increasing the quantity of food and water, the glorification of the food, the palm tree yearning for him, stones greeting him, the talking of the poisoned leg [of roasted sheep], trees walking towards him, two trees that were far apart coming together and then parting again, the barren [and therefore dry] sheep giving milk, his returning the eye of Qatādah bin an-Nu'mān to its place with his hand after it had slipped out, his spitting lightly into the eye of 'Alī when it had become inflamed and its being cured almost immediately, his wiping the leg of 'Abdullāh bin 'Atīq whereupon he was immediately cured.

His informing of the places of death of the polytheists on the Day of Badr saying, 'this is the place of such-and-such a person.' His informing of his killing Ubayy bin Khalaf, that a group of his nation would traverse an ocean and Umm Ḥarām would be amongst them and this occurred. That all that was drawn together for him of the ends of the earth and displayed to him would be opened for his nation, that the treasures of the Chosroes would be spent by his nation in the Way of Allāh, the Mighty and Magnificent. That he feared for his nation that they would be tempted by the wealth and allurement of this world and that the treasures of the Persians and Romans would be ours and that Surāqah bin Mālik would wear the trousers of Chosroes.

He informed us that Hasan bin 'Alī would reconcile between

two large warring parties of the Muslims, that Sa‘d bin Abū Waqqās would live such that nations would benefit by him and others would be harmed. That an-Najāshī had died on this particular day while he was in Ethiopia and that al-Aswad al-‘Ansī had been killed on this particular day while he was in Yemen.

That the Muslims would fight the Turks who were described as having small eyes, wide faces and small, chiselled noses and that Yemen, Syria and Irāq would be conquered by the Muslims.

He informed us that the Muslims would comprise three armies, an army in Syria, and army in Yemen and an army in Irāq. That they would conquer Egypt, a land whose [unit of land measurement] was the Qīrāt, that they should deal with their people well for they have protection [being Copts] and ties of kinship [through Hajar]. That Awais al-Qarnī would come to you from the auxiliaries of Yemen, he would be afflicted with leprosy and it would be healed except for the space of a dirham, and he indeed arrived during the rule of ‘Umar.

He informed us that a group of his nation would always be upon the truth and that mankind would become many in number and that the Anṣar would diminish in number and that the Anṣar would be not be given their due [with regards distribution of wealth and leadership]. That mankind would keep on asking questions until they would say,

خَلَقَ اللَّهُ الْخَلْقَ...

Allāh created the creation....⁹⁷

⁹⁷ Referring to the ḥadīth, “the people will continue asking until they say, ‘this is Allāh Who created everything..but who created Allāh?’”

Reported by Bukhārī [no. 7296] and Muslim [no. 136].

He informed us that Ruwayfi' bin Thābit would live a long life, that 'Ammār bin Yāsir would be killed by the transgressing group, that this nations shall divide into sects and that they would fight each other.

He informed us that a fire would emanate from the land of hijāz and the likes of this. All of this occurred exactly as he (ﷺ) said it would.

He said to Thābit bin Qays,

تَعِيشُ حَمِيدًا... وَتُقْتَلُ شَهِيدًا.

You will live being praised... and you will die as a martyr.

and he live being praised and was martyred at al-Yamāmah. He said to 'Uthmān,

تُصَبِّيْهُ بَلَوَى شَدِيدَةٌ

He would be afflicted by a severe trial.⁹⁸

He said about a person amongst the Muslims who had just fought a severe fight that

وَإِنَّهُ مِنْ أَهْلِ النَّارِ

He would be from amongst the denizens of the Fire.

and later he committed suicide. Wābiṣah bin Ma'bad came to him in order to ask him about righteousness and sin upon which

⁹⁸ The meaning of severe trial is his being imprisoned in his house and his being killed by the transgressors.

THE LIFE OF MUHAMMAD (ﷺ)

he asked,

جِئْتَ تَسْأَلُ عَنِ الْبِرِّ وَالْإِثْمِ؟

Have you come to ask about righteousness and sin?

He (ﷺ) said to 'Ali, az-Zubair and al-Miqdād,

اذْهِبُوا إِلَى رَوْضَةِ خَاخَ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ.

Go to the garden of Khākh for indeed there is Dha'īnah⁹⁹ who has a book with her.

They found here there but she initially denied having the book and then took it out from her within her braids.

He (ﷺ) said to Abū Hurayrah, when Satan had stolen some dates,

إِنَّهُ سَيَعُودُ.

Indeed he shall return.

and he did. He (ﷺ) said to his wives,

أَطْوَلُكُنَّ يَدًا أَسْرَعُكُنَّ لِحَافَّةِ بَيْ.

The most prolific of you in giving charity will be the

⁹⁹ This is the woman with whom Hātib al-Balta'ah (*rađiy Allāhu 'anbu*) sent a letter to the people of Makkah in order to inform them of the plans of the Messenger of Allāh (ﷺ) to fight them. It was concerning this that the first verses of *Sūrah Mumtahinah* were revealed.

The garden of Khākh is a place falling between Makkah and Madinah.

Refer to Bukhārī [no. 3983] and Muslim [no. 2494] and *Tafsīr ibn Kathir* [4/ 344].

quickest of you to join me.¹⁰⁰

and it was so. He (ﷺ) said to 'Abdullāh bin Sallām,

أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ.

You will remain upon Islām until you die.

He (ﷺ) supplicated for Anas that his wealth and sons increase and that he should live a long life and it was so. He lived for more than one hundred years and not one of the Anṣār was richer than he and one hundred and twenty of his children had already been buried before the arrival of al-Hajjāj [to Baṣrah]. This is detailed further in Ṣahīḥ Bukhārī and others.¹⁰¹

He (ﷺ) supplicated that Islām be strengthened through 'Umar bin al-Khaṭṭāb or Abū Jahl, and Allāh strengthened it through 'Umar (*radīy Allāhu 'anhu*). He (ﷺ) supplicated against Surāqah bin Mālik and the feet of his horse sank into the earth and he was thrown off, he called out asking for safe conduct and was granted it, then he asked the Prophet (ﷺ) to make a supplication for him.

He (ﷺ) supplicated that Allāh remove feeling the bitter cold and heat from 'Alī and so never did he feel cold or hot. He (ﷺ) supplicated for Hudhayfah, the night that he sent him to spy on the Confederates, that he not feel the cold and he did not until he had returned. He (ﷺ) supplicated for ibn 'Abbās that Allāh grant him understanding of the religion and it was so. He (ﷺ) supple-

¹⁰⁰ Zaynab bint Jahsh (*radīy Allāhu 'anha*) was the most prolific of them in giving charity and was the first to die. Refer to Muslim [no. 2452].

¹⁰¹ Bukhārī [no. 1982].

cated against 'Utbah bin Abū Lahab¹⁰² that Allāh cause a dog from amongst his dogs to overcome him and he was killed by a lion at az-Zarqā'.

He (ﷺ) supplicated for the descent of rain when they asked him to at the time of drought, there was not a single cloud in the sky, then when he had supplicated, the clouds gathered like mountains and it rained until the next Friday. It rained so much that they had to come back and ask him to supplicate and stop the rain, so he supplicated and the rain stopped and they walked out into the glaring sun.

He (ﷺ) supplicated for Abū Talhah and his wife, Umm Sulaym, that he bless them in the night they had spent together and she became pregnant and gave birth to 'Abdullāh. He had nine children and all of them were scholars.

He (ﷺ) supplicated for the mother of Abū Hurayrah (*radiy Allāhu 'anhu*) that she be guided and Abū Hurayrah left to find her performing the ritual bath because she had accepted Islām. He (ﷺ) supplicated for Umm Qays bint Muhsin, the sister of 'Ukkasha, that she live a long life and we do not know of another woman who lived as long as she did. This was reported by an-Nasā'i in the chapter concerning washing the deceased.

On the Day of Hunain he (ﷺ) threw a handful of dirt at the disbelievers and said,

شَاهِتُ الْوُجُوهَ.

¹⁰² This is how it is in all of the printed editions, perhaps the author means 'Utaybah bin Abū Lahab for this description fits him. As for 'Utbah, he accepted Islām in the year of the Conquest of Makkah.

May the faces be disfigured.

and Allāh, the Exalted, vanquished them, filling their eyes with dirt. He (ﷺ) once went out to one hundred of the Quraysh who were waiting to do something horrible to him and he put dirt on their head and went on his way without their seeing him.

His (ﷺ) Horses, riding Beasts and Weapons

He (ﷺ) had a number of horses:

1. As-Sakab, which he (ﷺ) owned. It was unique, having a white streak and white hooves and it was the first horse that he undertook a military expedition on.
2. Sabhah. This is the one he (ﷺ) raced on and won.
3. Al-Murtajiz. This is the one he (ﷺ) bought from the bedouin Arab, Khuzaymah bin Thābit testified on his behalf [on timely payment].

Sahl bin Sa‘d said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةً أَفْرَاسٍ: لِزَازٌ وَالظَّرِيبُ وَاللُّحَافُ.

The Messenger of Allāh (ﷺ) had three horses: Lizāz, adh-Dharib and al-Luhayf.

As for Lizāz, it was given to him by al-Muqawqis, al-Luhayf was given to him by Rabī‘ah bin Abū al-Barā‘a, and adh-Dharib was given to him by Farwah bin ‘Amr al-Judhāmī.

He (ﷺ) also had a horse called al-Ward which was given him by Tamīm ad-Dārī which he then gave as a gift to ‘Umar, then ‘Umar

gave it as a gift to another man, and later found it being sold.

He (ﷺ) had a mule called Duldul upon which he used to ride on his journeys. It lived on after his death until it grew old and lost its teeth. He used it to grind barley and it died at Yanbu'.¹⁰³ It has been reported to us in *Tārīkh Dimask* via a number of routes that it remained alive until 'Alī (radī Allāhu 'anhu) fought the Khawārij, while riding it during his rule.

He (ﷺ) had a camel called al-'Adbā', also called al-Jad'ā and al-Qaṣwā'. This is how it has been reported to us from Muḥammad bin Ibrāhīm at-Taimī that these three names belonged to one and the same camel. This has also been stated by others and it is also postulated that they are names to three different camels.¹⁰⁴

He (ﷺ) had a donkey called 'Ufayr which died during the Farewell Pilgrimage. Al-Qādī 'Ayād said that it was called Ghufayr but they have agreed that this is an error.

One time he (ﷺ) had twenty she-camels about to give birth and one hundred sheep, three spears, three bows and six swords. From amongst these swords was the one called Dhu-l-Faqār which he appropriated from the war booty on the Day of Badr and it was

¹⁰³ A famous city today in Saudi Arabia, on the Red Sea coast.

¹⁰⁴ It never lost a race. Once it did lose to a bedouin riding his own young camel, this outcome was difficult for the Companions to bear and they felt despondent. The Messenger of Allāh (ﷺ) said, "it is a duty upon Allāh that He not elevate anything of this world except that He would later lower it."

Refer to Bukhārī [no. 6501].

the sword that he saw in his dream on the Day of Uhud.¹⁰⁵ He (ﷺ) had two suits of armour, a shield, a ring and a wooden pitcher, a black square standard, a white flag - and it is said that it was black.

Know that the circumstances and events of the Messenger of Allāh (ﷺ), his life, that which Allāh, the Exalted, honoured him with, what He inundated the worlds with of his influence and mark, is beyond enumeration, it is not possible to examine all of it. This is especially true of a book like this whose intent is just to show a glimpse of the lives of individual personalities and what is related to them. What I have mentioned here should serve as a pointer to what I have left out. This is also true because my purpose was to honour this book by mentioning some of the events during the life of the Messenger of Allāh (ﷺ) and his circumstances at its onset.

This has occurred, and all praise and thanks are due to Allāh, indeed how can a book not be ennobled that commences by mentioning the events of the life of the Chosen Messenger (ﷺ), the Beloved and Elect, the chosen one of the world, the Seal of the Prophets, the Imām of the pious and God-fearing, the Master of the Messengers, the Guide of the nation, the Prophet of Mercy (ﷺ), may Allāh increase him in nobility and excellence with Him.

All praise and thanks are due to the Lord of the worlds.

¹⁰⁵ Wherein he saw himself brandishing it and it breaking, which he interpreted to mean that his Companions would be killed on the Day of Uhud.

Refer to Bukhārī [no. 4081] and Muslim [no. 2272].

THE LEGAL RULINGS THAT WERE SPECIFIC TO THE MESSENGER OF ALLĀH (ﷺ)¹⁰⁶

This is a valuable section, the habit of our companions [the Shāfi‘is] is to mention it at the beginning of the Book of Marriage [in their books of *fiqh*]. This is because the rulings specific to him

¹⁰⁶ After investigation and research one finds that many of the aspects that are mentioned as being specific to the Prophet (ﷺ) in this chapter are not actually so, indeed some of them contradict his (ﷺ) Sunnah.

The basic principle here is that he (ﷺ) is the same as any other man except for that which is established through evidence. The proof for this is His saying,

إِنَّمَا أَنَا بَشَرٌ مُّثْلُكُ بِوُحْيٍ إِلَيْ

“Say: I am a man like yourselves to whom it has been revealed...”

[*Al-Kahf* (18): 110]

and his (ﷺ) saying, “I am only a man...”

How excellent is what the author, may Allāh have mercy upon him, quoted at the end of this chapter that the specific qualities cannot be established through analogy and that they can only be proven through textual evidences. As for that which has no text, then to have a difference of opinion concerning it is to guess at the unseen, so pay attention to this!

alone are more with regards to marriage than any other topic. I have gathered them in ar-Rawdah in some detail and all praise and thanks are due to Allāh.

This book is not the place to detail them so I will just mention them in brief inshā‘Allāh, the Exalted.

Our companions have stated that those things specific to him (ﷺ) are of four types:

1. That which is specific to the Messenger of Allāh (ﷺ) with regards the obligations. They said that the wisdom behind this was to increase his closeness to Allāh and to raise his lofty ranking. None of those desiring to come close to Allah can do so as they do through performing that which Allāh, the Exalted, has obligated upon them as has been clarified in the authentic ḥadīth.¹⁰⁷

Imām al-Haramain quoted from some of our companions that the reward of an obligation is seventy times greater than the reward of an optional act, comforting themselves with a ḥadīth. Included in this category are: the prayer of *ad-Duḥā*, sacrifice, the Witr prayer, the night prayer (*tabajjūd*), employing the miswāk and taking consultation.

The correct opinion according to our companions is that the above are obligatory upon him, it is also postulated that they are recommended. The most correct opinion according to our com-

¹⁰⁷ Reported by Bukhārī [no. 6502] wherein the Messenger of Allāh (ﷺ) said, “Allāh says, ‘whosoever has mutual animosity with a friend (*Waliy*) of Mine, then I declare war on him. My servant does not draw close to Me with anything as he does by carrying out what I have made obligatory upon him....’

panions is that the Witr prayer is not the same as the Tahajjud prayer. The correct opinion with regards Tahajjud is that its obligation was abrogated with regards to him (ﷺ) just as it was abrogated with regards his nation. This is what is textually reported from ash-Shāfi‘ī, may Allāh have mercy upon him. Allāh, the Exalted says,

وَمِنْ أَيَّلَ فَتَهُجَّدْ يَوْمَ نَافِلَةً لَكَ

“And [stay awake] some of the night for pray, an optional worship for yourself.”

[*Al-Isrā'* (17): 79]

The ḥadīth in *Ṣaḥīḥ Muslim*, reported from ‘Ā’ishah also proves this.¹⁰⁸

Included in this category is bearing [the harm afflicted upon him] by his enemy with patience, even if they be many, even if they be more than double in number.

Included in this category is the obligation to pay the debt of those who have passed away in the case that there is no one to pay it off. It is postulated that he paid debts off as a generous and noble action on his part and not as an obligation, however the most correct opinion according to our companions is that it was obligatory.

It is also said that it was obligatory upon him (ﷺ), when he saw

¹⁰⁸ Reported by Muslim [no. 746] from ‘Ā’ishah (*radī Allāhu ‘anha*) who said, ‘Allāh, the Mighty and Magnificent, obligated the night prayer in the beginning of this chapter - i.e. *al-Muzammil* - and the Prophet and his Companions observed this with eagerness. Allāh refrained from revealing its conclusion for twelve months, then He revealed an easing [of the ruling] at the end of this chapter. Hence the night prayer became optional after having been obligatory...’.

something that pleased him to say,

كَيْلَكَ إِنَّ الْعِيشَ عِيشُ الْآخِرَةِ

Labbayk, indeed the true livelihood is the livelihood
of the Hereafter¹⁰⁹

Included amongst this category are issues related to marriage, that it was made obligatory upon him to make his wives choose between leaving him or choosing him. Some of our companions said that this was only recommended, however the correct opinion was that it was obligatory. So when he gave them the choice, they chose him and the abode of the Hereafter, thereupon Allāh made it unlawful for him to marry any other or to exchange them as a fitting reward for their excellent choice. Allāh, the Exalted says,

لَا يَحِلُّ لِكَ أَلِسَانَ مِنْ بَعْدِهِ لَا تَبْدِلَ بِهِنَّ مِنْ أَنْوَافِ

“Not permissible for you are any [additional] women after [this], nor may you exchange them for [other] wives...”

[Al-Abzāb (33): 52]

Then this ruling was abrogated, so that this could be a favour and grace bestowed upon the Messenger of Allāh (ﷺ), so that he could marry additional women. Allāh, the Exalted says,

إِنَّا أَحَلَّنَا لَكَ أَزْوَاجَكَ الَّتِي مَاتَتْ أُجُورُهُنَّ
وَمَا مَلَكَتْ يَمْسِكُ

“Indeed We have made lawful for you your wives to

¹⁰⁹ Bukhārī [no. 2834] and Muslim [no. 1805].

whom you have given dowries and any slave-girls you own..."

[*Al-Abzāb* (33): 50]

Our companions have differed as whether or not it became unlawful for him (ﷺ) to divorce them after having given them the choice. The most correct opinion is that it was not unlawful, the only thing that was unlawful was to exchange them which is something different to mere divorce.

2. That which was specific to the Messenger of Allāh (ﷺ) with regards to prohibitions, so that his reward could increase through his avoiding them. This is of two types:

THE FIRST: Those issues outside of marriage. Included in this is poetry, writing¹¹⁰ and [the acceptance of] zakāh. With regards to [the acceptance of] optional charity, two opinions have been voiced by ash-Shāfi‘ī, the most correct of which is that it is unlawful for him. As for eating in a reclining posture, eating onion, garlic and leek then this was disliked for him but not unlawful

¹¹⁰ Allāh, the Exalted says,

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتْبٍ وَلَا تَخْطُطْهُ بِمَيْسِنَاتٍ

"And you did not recite any scripture before it, nor did you inscribe one with your right hand..."

[*al-Ankabūt* (29): 48]

وَمَا عَلِمْنَاهُ الْشِّعْرُ وَمَا يَبْغِي لَهُ

"And We did not give knowledge of poetry and neither is it befitting for him."

[*Yāsin* (36): 69].

according to the most correct opinion. Some of our companions said that it was unlawful for him.

When he had made his preparations for war, it was unlawful for him to put his war-items aside until he had engaged the enemy in battle. It is also postulated that it was disliked, however the correct opinion according to our companions is that it was unlawful. Some of our companions said, by way of extrapolating upon this, that when he commenced an optional action of worship, it was necessary for him to complete it but this is a weak opinion.

It was unlawful for him to look desirously at that which Allāh had provided people from the allurements of this world.

It was unlawful for him to commit ‘treachery with the eye’, which is to motion with the hand or head, indicating permission for a person to be killed or beaten or the likes in a way that contradicts the outward appearance or perception of things.

Initially he would not pray upon those who has died while having a debt, having none to pay it off on his behalf, instead allowing his Companions to pray over him. Our companions have differed as whether or not it was unlawful for him to pray over them. [If it was unlawful] was it then abrogated? Then, later, he would pray over them and pay off their debts himself.

THE SECOND: Concerning issues of marriage. Included in this is keeping anyone who disliked to marry him, the correct opinion according to our companions being that it was unlawful for him [to keep her], some of them said that he should leave her by way of a noble gesture on his part.

Included amongst this is marrying a woman from amongst the People of the Book, the most correct opinion according to our companions being that it was unlawful for him. This was the opinion of ibn Suraij, Abū Sa‘id al-Itṭakhri and Qādī Abū Hāmid al-Marwadī. Abū Ishāq al-Marwazī said that it was not unlawful. There are two opinions voiced [by the Shāfi‘is] concerning sexual relations with a slave-girl from amongst the People of the Book and marrying a Muslim slave-girl. The most correct opinion concerning the slave-girl from the People of the Book is that it was lawful and with regards the Muslim slave-girl that it was unlawful. With regards the slave-girl of the People of the Book, the majority declared decisively that it was unlawful for him to marry her. Al-Hannātī dismissed both these opinions while our companions extrapolated many issues from this, but it is not fitting to mention them in this book.

3. Concessions and allowance that were granted specifically to him (ﷺ). These are of two types:

THE FIRST: That which does not relate to marriage. Included amongst this is continual fasting, choosing that which he preferred from the war booty before its distribution such as a slave-girl or the likes. This chosen portion was called as-Ṣafī and as-Ṣafiyah, the plural of which is Ṣafāyah.

Included amongst this is the one-fifth war booty [apportioned for Allāh and His Messenger (ﷺ)] from the spoils of war acquired through victory (*ghanimah*) and one-fifth of one-fifth of the spoils of war acquired through the enemy surrendering (*fai’*) along with an additional four-fifths.

Included amongst this is entering Makkah without *ihrām* and

the permissibility of fighting therein at the time he entered it during the Conquest of Makkah. He was allowed to pass judgement based upon what he already knew [of a case without the need of the plaintiff or the accused testifying], with regards to other than him there is a difference of opinion. He was allowed to pass verdicts with regards himself and his children and bear testimony on his own behalf and on behalf of his children. He was allowed to accept the witness of one who testified on his behalf. He was allowed to cultivate land on his own behalf. His ablution would not be broken were he to sleep in a lying down position. Some of our companions have mentioned two opinions with regards his ablution breaking upon touching a woman, the most correct opinion being that it does break.¹¹¹

With regards the permissibility of his staying in the Masjid while in a state of major impurity, our companions have voiced two opinions. Abū al-‘Abbās bin al-Qāss, *at-Talkhīṣ*, said that it was permissible whereas al-Qaffāl and others said that it was not permissible. Imām al-Haramain and others declared the author of *at-Talkhīṣ* to be in error with regards his considering it permissible.

To prove its permissibility it could be possible to depend upon the ḥadīth of ‘Atiyyah; from Abū Sa‘īd that the Prophet (ﷺ) said,

¹¹¹ The correct opinion is that touching a woman does not nullify the ablution, this fact holds true for the Prophet (ﷺ) and those other than him, even if one were to touch her with desire. This is due to what is established from ‘Ā’ishah (*radīy Allāhu ‘anha*) that the Messenger of Allāh (ﷺ) used to kiss his wives, then go for prayer without performing ablution.

Reported by Abū Dāwūd [no. 178], *at-Tirmidhī* [no. 86], *ibn Mājah* [no. 502] and declared *Ṣaḥīḥ* by al-‘Allāmah al-Albānī.

يَا عَلِيٌّ لَا يَحْلُّ لِأَحَدٍ يَحْتَبُ فِي هَذَا الْمَسْجِدِ غَيْرِيْ وَغَيْرِكُ.

O ‘Alī, it is not allowed for anyone who is in a state of major impurity to be in this Masjid except for you and I.

At-Tirmidhī ruled the ḥadīth to be ḥasan.

It is possible to object to this ḥadīth by stating that ‘Atīyyah is considered to be weak by the majority. It could be replied to this by saying that at-Tirmidhī ruled the ḥadīth to be ḥasan and perhaps he found supports for it that led to this ruling.¹¹²

It was permissible for him to take food and drink for its owner who was in need of it, if he (ﷺ) himself was in need of it and it was obligatory upon the owner to give him them, giving precedence to his (ﷺ) needs over his own. This due to the saying of Allāh, the Exalted,

“The Prophet is more worthy of the believers than themselves...”

[*Al-Abzāb* (33): 6]

Know that the Prophet (ﷺ) did not actually carry out the majority of these permissible matters, even though they were permissible for him and Allāh knows best.

¹¹² The ḥadīth is Da‘if, its isnād contains ‘Atīyyah al-‘Awfī, who is Ṣadūq, makes mistakes, a shia and a *mudallīs* as mentioned in *at-Taqrīb*. At-Tirmidhī alluded to its weakness for he said after quoting it, ‘this ḥadīth is *gharīb*, we only know it via this route. Muhammad bin Ismā‘il [al-Bukhārī] heard this ḥadīth from me and declared it strange.’

From amongst those who declared it da‘if was al-‘Allāmah al-Albānī.

THE SECOND: Those issue related to marriage. Included amongst this is the permissibility of having nine wives, the correct opinion being that he was allowed even more, his marriage being considered valid by using the word ‘gift’, and limiting his divorce [to taking effect with] three proclamations, it is also postulated that this is not limited. In the case that the marriage has been contracted with the wording ‘gift’, it was not obligatory upon him to give the mahr upon the completion of the contract or after having marital relations, this is not the case with those other than him.

Included amongst this is the validity of marriage without a legal guardian [for the woman] or any witnesses and in the state of *ihrām*¹¹³ according to the most correct opinion in all of these. In the case that he desired to marry an unmarried woman, it is necessary for her to respond according to the correct opinion and it is unlawful for any other to offer his hand in marriage to her. With regards to distribution of time between his wives and female-slaves there are two opinions. Al-Itṭakhrī said that it was not obligatory and therefore this would fall under the matters specific to him whereas other said that it was obligatory and therefore this would not fall under the matters that were specific to him.

The companions [of the Shāfi‘ī *madh’hab*] have built the majority of these issues and their likes upon the premise that is his

¹¹³ It seems clear that the author, may Allāh have mercy upon him, depended upon the opinion of those who say that he married Maymūnah while in a state of *ihrām*. The correct opinion, however, is that he married her while not in a state of *ihrām*, as stated by Maymūnah herself and by Abū Rāfi‘, their mediator.

Refer to: *Zād al-Ma‘ād* [1/113].

(ﷺ) marrying like our marrying or is it like sexual relations (*tasarru*)?¹¹⁴

He freed Šafiyah and then married her and appointed her freedom as her mahr. It is also said that he freed her upon the condition that he marry her and therefore it was obligatory upon him to fulfil it, this is not the case with those other than him. It is also said that he made the very action of freeing be the *mahr* and that this was valid for him, but not valid for any other. It is also said that he freed her without any sort of return and married her without giving her a *mahr* at all, this is the most correct opinion.

The companions have mentioned many issues in this category but I have omitted them.

4. His noble virtues and respect due to him that was specific to him (ﷺ).

Included amongst these was the fact that it was unlawful to marry his wives who lived after him. As for the ones that he divorced during his lifetime, there are a number of opinions, the most correct of which is that it is unlawful to marry them. This has been textually stated by ash-Shāfi‘ī, may Allāh have mercy upon him, in *Abkām al-Qur‘ān* and this was also the opinion of Abū ‘Alī bin

¹¹⁴ The basic principle here is that he (ﷺ) is as Allāh said,

إِنَّمَا أَنَا بَشَرٌ مُّثْلُكُ بُوحَىٰ إِلَهٍ

“Say: I am a man like yourselves to whom it has been revealed...”

[*Al-Kahf* (18): 110]

Therefore whoever claims specificity then let him bring an evidence.

Abū Hurayrah due to the saying of Allāh, the Exalted,

وَإِنْ جَدَّ أُمّهُمْ

“...and his wives are their mothers.”

[*Al-Abzāb* (33): 6]

The second opinion mentioned concerning this is that it is lawful to marry them and the third that it is unlawful to marry those whom he had marital relations with. If we say that it is unlawful then their ensue two opinions with regards to marrying his slave-girls that lived on after his death, or he left, after having sexual relations with them.

Included amongst these is that his wives are the mothers of the believers regardless of whether they died before him or after him. This relationship applies with regards to marrying them, respecting them, obeying them and the prohibition of disobeying them and being rude to them. It does not apply to the rules of looking at them, being alone with them, and their children being unlawful to marry. Therefore it is not said that their daughters are the sisters of the believers and neither is it said that their mothers and fathers are the grandmothers and grandfathers of the believers and so on. Some of our companions said that the term denoting brotherhood can be applied to their daughters and uncle and aunt can be applied to their brothers and sisters. This is the clear sense of what ash-Shāfi‘ī textually stated in *Mukhtaṣar al-Muzāni*.

Are they the mothers of the male and female believers? There are two opinions voiced by our companions, the most authentic of which being no, rather they are the mothers of the male believers to the exception of the female believers and this is what is reported from ‘Ā’ishah (*radīy Allāhu ‘anhā*), building upon the

premise of the preferred opinion that the feminine gender is not included in the male pronoun.¹¹⁵

Al-Baghawī, from amongst our companions, said that it can be said that the Prophet (ﷺ) was the father of the male and female believers while al-Wāhidī quoted some of our companions saying that this should not be said due to the saying of Allāh, the Exalted,

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ

“Muhammad is not the father of any of your men.”

[*Al-Abzāb* (33): 40]

He said, ash-Shāfi‘ī, may Allāh have mercy upon him, textually stated that it was permissible with the meaning their father with regards the respect accorded him and his sanctity. He said that the meaning of the verse was that not one of you are his children from his loins. It is reported in the Ḥażīḥ ḥadīth in Abū Dāwūd and elsewhere that the Prophet (ﷺ) said,

إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ.

Indeed I am like a father to you.¹¹⁶

It is said [in commentary to this] i.e. in mercy and compassion; and it is said i.e. they should not be embarrassed to ask him about personal questions whose answers they are in need of knowing;

¹¹⁵ The opinion of the majority, and the correct opinion, is that females are indeed included in the male pronoun as long as there exists no evidence indicating that it specifically refers to men. There is no evidence in this case.

Refer to: ibn Qudāmah, *Rawḍah an-Nādir* [2/148-150].

¹¹⁶ Abū Dāwūd [no. 8] and it was declared ḥasan by al-‘Allāmah al-Albānī.

and it said i.e. both the aforementioned matters. I have clarified this further in the *Kitāb al-Iṣīṣābah* of *Sharḥ al-Muhadhdhab*.

Included amongst this is the superiority of his (ﷺ) wives over all other women. Their reward and punishment was doubled and it was prohibited to ask them except from behind a veil, whereas it is permissible to ask other women directly. The best of his wives were Khadijah and ‘Ā’ishah and Abū Sa‘d al-Mutawallī said, ‘our companions have differed as which of these two was the better.’

With regards to issues outside of marriage then he (ﷺ) was the Seal of the Prophets and the best of creation. His nation is the best of nations and his Companions consisted the best of generations. His nation is preserved from uniting upon error and his Sharī‘ah is valid for all time, abrogating all other laws. His Book is a miracle, preserved from distortion and alteration and it is the proof against mankind after his passing away whereas the miracles of all the other Prophets have vanished. He was aided by having fear of him planted [into the hearts of his enemies] to the distance of one months journey. The earth was made as a Masjid for him and its dust was purifying, war booty was made lawful for him and he was granted the rank of intercession and the Praiseworthy Station. He was sent to the whole of mankind.

He is the Master of the Children of Adam and the first one who the earth will give up, the first to intercede and the first to have his intercession accepted and he is the first to knock on the gates of Paradise. He will have the largest following from amongst the Prophets and he was granted concise and comprehensive speech. The rows of his followers in prayer reflect the rows of

the Angels. His heart never slept and he would see those behind him in the same way that he saw those in front of him.¹¹⁷ It is not permissible for anyone to raise his voice over his voice, neither is it permissible for anyone to shout for him from beyond his private quarters, neither is it permissible for anyone to call him by his name by saying, 'O Muhammād' rather he should say, 'O Prophet of Allāh, O Messenger of Allāh.'¹¹⁸ The one who is praying should address him by saying,

السَّلَامُ عَلَيْكَ أَنْبِئَهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Peace be upon you, O Prophet and the mercy of Allāh and His blessings.

If the person praying were to address any other human in his prayer, his prayer is rendered invalid. If somebody is praying and he (ﷺ) was to call him, it is necessary to respond to him and his prayer would not be rendered invalid.

¹¹⁷ i.e. in prayer due to the ḥadīth reported by Anas bin Mālik (*radīy Allāhu 'anhu*) that, 'the Messenger of Allāh (ﷺ) said: complete the rows for indeed I see you behind me.'

Reported by Bukhārī [1/176] and Muslim [no. 433].

¹¹⁸ i.e. during his (ﷺ) life.

¹¹⁹ The basic principle here is that he (ﷺ) is like the rest of the nation as Allāh aid,

إِنَّمَا أَنْبَشَ رَبُّكُمْ كَبُوْحَى إِلَّا

"Say: I am a man like yourselves to whom it has been revealed..."

[*Al-Kahf* (18): 110]

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Blessings can be sought with his urine and blood,¹¹⁹ his hair was pure even if we rule that the hair of the nation is impure.¹²⁰

Our companions have differed concerning the purity of his blood, urine and all other remnants related to him.

Presents donated to him were permissible for him to accept, but this is not the case with the other leaders for it is not lawful for them to accept presents from their subjects subject to the well-known specifications. It is not possible for Prophets to lose their senses but is permissible for them to faint for this is a state different to the first. They have differed concerning the possibility of their having wet-dreams and the most famous opinion is that this is not possible.

He (ﷺ) once missed the two rak'ahs after Dhuhr and he made them up after the 'Aṣr prayer and he continued to pray them after 'Aṣr. With regards to his persistence in praying them at this time there is a difference as to whether this was specific to him or not,

The ahādīth that are used to prove this particular issue cannot be used as proof because they are either weak, or do not clearly prove the point. Therefore the clear sense of the verse is not to be left by a mere possibility that is subject to weakness. This is true love of the Prophet (ﷺ) - that we hold firm to the evidence, that we follow and that we do not innovate. May Allāh delight our eyes by being allowed to see him (ﷺ) and by being resurrected amongst his group of followers.

¹²⁰ The correct opinion is that hair is pure with respect the whole of the nation, it is not specific to him (ﷺ) as there is not clear evidence proving the impurity of hair.

¹²¹ The proof of specificity lies in what is established from Umm Salamah

THE LIFE OF MUHAMMAD (ﷺ)

with the most correct opinion being that it was.¹²¹

He (ﷺ) said,

تَسْمُّو بِاسْمِي وَلَا تَكُونُوا بِكُنْيَتِي.

Name yourselves with my name, but do not use my agnomen (*kunyā*).¹²²

With regards the permissibility of taking the agnomen *Abū al-Qāsim* there is a difference that I have clarified in *ar-Rawdah* and *al-Adhkār*.

He (ﷺ) said,

كُلُّ سَبَبٍ وَسَبَبٍ يَنْقُطُّعُ يَوْمَ الْقِيَامَةِ إِلَّا سَبِّيْ وَسَبِّيْ

Every relationship and lineage will be severed on the Day of Judgement except for my relationship and my lineage.¹²³

It is said [in commentary to this] that his nation attribute themselves to him and it also said that on that day the only attribution

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(*radīy Allābu 'anbā*) who said, ‘I asked, “O Messenger of Allāh, should we make them up if we miss them?” He replied, “no.”’

His eminence, Shaykh 'Abdu-l-'Azīz bin Bāz said, ‘this is a ḥasan ḥadīth, it is reported by Ahmād with a good isnād and constitutes proof that making up the sunnahs of Dhuhur, after 'Aṣr, was specifically allowed for him.’

¹²² Bukhārī [no.'s 3539, 6188] and Muslim [no. 2134].

¹²³ Reported by Ahmād [4/323, 332] and it was declared Ṣahīḥ by al-'Allāmah al-Albānī, *as-Sabīḥah* [no. 2036], by taking into consideration its many routes of narration.

that would be of benefit is the attribution to him and none other.

Our companions said that whoever mocks him or commits fornication while he is alive becomes a disbeliever. This is what they said, however their claim with regards to fornication is problematic.

Ibn al-Qāṣṣ and al-Qaffal al-Marwazī said, ‘from those matters specific to him is that he was removed from the world when he was receiving revelation, but despite this the obligation of prayer and other such matters were not lifted from him.’

Included amongst this is that whosoever sees him in a dream has truly seen him for Satan cannot impersonate him. However if the dreamer hears anything in his dream with regards rules and regulation then he should not act upon them if they contradict what the Shari‘ah has already established. This is due to the absence of precision and accurate conveyance on the part of the dreamer, not that there is any doubt in the dream. Narrative is only acceptable from a narrator who is trustworthy, precise and legally responsible, however the one who is dreaming is not in this condition.

Included amongst this is that the earth cannot consume the flesh of the Prophets as is established in the famous ḥadīth.¹²⁴

Included amongst this is his (ﷺ) saying,

إِنَّ كَذِبًا عَلَىٰ لَيْسَ كَذِبٌ عَلَىٰ أَحَدٍ.

¹²⁴ Reported by Ahmād [4/8], Abū Dāwūd [no. 1047], an-Nasā'ī [3/91] and ibn Mājah [no. 1085] that the Prophet (ﷺ) said, ‘Allāh has prohibited the earth from consuming the bodies of the Prophets.’

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Indeed a lie against me is not like a lie perpetrated against another.¹²⁵

Our companions and others have stated that deliberately lying against him is from the major sins and anyone who believes that this is permissible becomes a disbeliever, otherwise this sin is like all other major sins, the perpetrator does not become a disbeliever through committing it. Shaykh Abū Muhammād al-Juwainī, the father of Imām al-Haramain, said that a person does become a disbeliever [through committing this sin] but the correct opinion is the first and this was the opinion of the majority. Allāh knows best.

Know that this category of matters specific to him cannot be enumerated, however what we have mentioned should serve as a pointer to what we have left.

We will conclude this section by making two points:

1. Imām al-Haramain said that the researching scholars stated that mentioning the differences of opinion concerning those matters specific to him (ﷺ) is useless containing no benefit.

This is because there is no implementable ruling connected to it that one is in need of. The difference of opinion occurs in those issues whose rulings we are in need of knowing. The rules specific to him can only be discerned through following the texts and there is no room for analogies. When there is no text concerning an issue then having a difference of opinion concerning it only comprises guessing at

¹²⁵ Bukhārī [no. 1291] and Muslim [no. 4 - the introduction].

the unseen, having no benefit.

2. As-Saymari said that Abū ‘Alī bin Khayrān prevented any discussion concerning those matters specific to him because they relate to a matter that is over and done with. He said, ‘however the totality of the companions [of the Shāfi‘ī madh‘hab] said that there is no harm in discussing them and this is the correct opinion.’

This is the discussion concerning this issue as presented by our companions, the correct stance is to be certain of its permissibility, rather its recommendation. If someone were to say it is obligatory, it would not be far-fetched, provided that there were to exist no consensus opposing this. This is because an ignoramus could see some matters specific to him mentioned in the Ṣahīḥ and act by them taking to the basic principle of following him, therefore it becomes obligatory to clarify them so that they become known because no one can share in them. So what benefit is there greater than this?

This is the end of what I have selected regarding various glimpses into the life of the Messenger of Allāh (ﷺ), the beloved (*babīb*)¹²⁶ of the Lord of the worlds and the best of the first and last people. Abundant peace and blessing be upon him and upon all of the Prophets, the families of all of them and upon all the righteous. Allāh suffices for me and what an excellent disposer of affairs is He.

¹²⁶ The level of beloved friend (*khalīl*) is higher than the level of *babīb*. Allāh has taken Muhammad (ﷺ) as a *khalīl* as is shown by the ḥadīth, ‘and Allāh has taken your comrade as a *khalīl*’ Reported by Muslim [no. 2383].

Refer to: *al-Mawāhib al-Laduniyah* [3/314-317].

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INDEX OF ARABIC WORDS

Awliyā': plural of *walī*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.

Ayy: withholding the tongue from speaking, carefully considering each word before it is said.

Barzakh: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

Bid'ah: innovation, that which is newly introduced into the religion of Allāh.

Da'if: weak; the ḥadīth that is neither *ṣahīh* nor *ḥasan* because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being *mawdū'*, fabricated.

Dhawq: taste, perceptivity, technically referring to spiritual experience, *dhawq* is a more temporary state of *wajd*. One may receive some forms of inspiration in the heart as a result of

these states however this inspiration should always be compared to the Book and Sunnah to ascertain its correctness.

Dhikr: remembrance, recollection, technically referring the remembrance of Allāh.

Du'ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā 'ibādah*) and supplication of request (*du'ā mas'alah*). The first type of *du'ā* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

Hadīth: A text attributed to the Prophet ﷺ describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'i*.

Hāfiẓ: pl. *buffāz*. Hadīth Master, commonly referred to one who has memorised at least 100,000 hadīths.

Hasan: good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*dabīṭ*) falls short of the requirements of the *ṣahīḥ* ḥadīth; containing no irregularity (*shādh*) and no hidden defect (*'illah*). A ḥadīth can

be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

Hudūd: limits, boundaries. The limits ordained by Allāh, prescribed punishments.

Hulūl wa-l-Ittibād: incarnation and unification, the settling of a superior faculty upon a support.

Ihsān: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

Ikhlās: sincerity, to strip oneself of worshiping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify ones actions from any but the Creator having a share in them, from any defect or self-desire. The one who has true *ikhlās* (*mukhlis*) will be free of *riyā'*.

Ilm: knowledge.

Īmān: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, ‘Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.’ Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the

beliefs of faith, its morals and manners and the actions demanded by it.

Islām: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

Isnād: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

Ittibā': following, technically referring to following the Sunnah of the Prophet (ﷺ).

Iyāfah: the practice of divination through frightening birds, the sounds they make and the directions in which they fly.

Jahiliyyah: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

Jahk: ignorance.

Kalām: speech, discourse. Technically used to refer to dialectics and scholastic theology.

Kufr: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Matrūk: abandoned. A narrator who is accused of lying, or makes many mistakes, or makes mistakes in ahādīth that are agreed upon, or narrates from famous narrators that which those narrators do not know.

Munqati': that ḥadīth from which the narrator just before the Companion has been omitted from its *isnād*.

Murāqabah: self-inspection. The servant having the sure knowledge that Allāh sees him in all circumstances and knows all that he is doing, as such he does his utmost not to fall into the prohibited matters and to correct his own failings.

Mursak: disconnected. A ḥadīth whereby a *Tabi'i* narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of *da'if*.

Mushaf: text of the Qur'ān

Qadr: Divine Decree and Destiny.

Qur'ān: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

Riyā': showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

Ruqyā: recitation used to cure an illness or disease. It can only be

done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur‘ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

Sāḥīb: correct, authentic. A ḥadīth which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādh*) or hidden defect (*illah*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice (*‘adl*) of the narrator; the precision (*dabt*) of the narrator; its not being *shādh*; and its not containing an *‘illah*. The ḥadīth can be *ṣaḥīḥ* in and of itself, or it can contain a defect but still be ruled to be *ṣaḥīḥ* due to supporting evidences.

Salaf: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Sahābah*, the *Tābi‘ūn* and the *Tab‘ Tābi‘ūn* due to the ḥadīth, “The best of people are my generation, then the one that follows, then the one that follows.”

Shirk: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Sunnah: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

Tābi‘ūn: The generation following that of the Companions.

Tab' Tabi'ūn: The generation following that of the *Tabi'ūn*.

Taqwā: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqā* with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwā* (*muttaqī*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

Tawḥid: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

Wahdatu-l-Wujūd: The unity of existence, the heretical belief that Allāh is everywhere and everything.

Yaqīn: certainty. It is to faith (*Īmān*) what the soul is to the body, it is the soul to the actions of the heart which in turn formulate the souls to the actions of the limbs and through it one attains the rank of *Siddiq*. From *yaqīn* does *tawakkul* (absolute reliance in Allāh) sprout and through *yaqīn* is all doubt, suspicion and worry dispelled and the heart filled with love, hope and fear of Allāh. *Yaqīn* is of three levels, that which arises from knowledge (*'ilm al-yaqīn*), seeing (*'ain al-yaqīn*) and actual experience (*haqq al-yaqīn*).

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